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A

JOURNAL

FROM

GRAND CAIRO to MOUNT SINAI,

AND BACK AGAIN.

Translated from a MANUSCRIPT,

Written by the Prefetto of *Egypt*, in company with some Miſſionaries *de propaganda fide* at *Grand Cairo*.

To which are added

REMARKS

ON THE

ORIGIN OF HIEROGLYPHICS,

AND THE

MYTHOLOGY of the ancient Heathens.

Dedicated to

The Society of ANTIQUARIES, London.

By the Right Reverend

ROBERT Lord Biſhop of CLOGHER.

The SECOND EDITION, Corrected.

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MDCCLIII.

G.R. III.
BRITISH MUSEUM

TO THE

Society of Antiquaries,

LONDON.

GENTLEMEN,

BEING poſſeſſed of the original Journal from *Grand Cairo* to *Mount Sinai*, mentioned by my worthy friend Dr. Pococke, in his *Travels through the Eaſt* [*a*]; which was written by the Prefetto of the Franciſcans in *Egypt*, who ſet out from the Convent *de propaganda fide* at *Grand Cairo*, A. D. 1722, I think proper to communicate to you a tranſlation of it; in hopes of exciting you, who are now erected into a Society of Antiquaries, to make ſome enquiry into thoſe ancient characters, which, as we learn from it, are diſcovered in great numbers in the wilderneſs of *Sinai*, at a place well known by the name of *Gebel el Mokatab*, or the *Written mountains*, which are ſo particularly deſcribed in this Journal, that it is impoſſible for an inquiſitive traveller to be at a loſs in his ſearches after them. By carefully copying a good quantity of theſe letters, I

[*a*] Vol. i. p. 147.

ſhould apprehend, that the ancient Hebrew character, which is now loſt, may be recovered.

I do not ſuppoſe ſuch a copy of them, as would be ſufficient for the end propoſed, could be taken by any traveller in the time ordinarily allowed for a journey between *Cairo* and *Mount Sinai*; but I imagine, if a perſon was ſent on purpoſe to live for ſome time at *Tor*, on the coaſt of the *Red-ſea*, he might make ſuch an acquaintance with the Arabs living near the *Written mountains*, by the civility of his behaviour, and by frequently making them ſmall preſents, that it would be no great difficulty in ſix months, or thereabouts, to attain the deſired end.

As this will require a good capacity and induſtry in the perſon employed, and likewiſe muſt be attended with ſome expence; I do not know to whom I can apply more properly, than to your honourable Society, to look out for a ſuitable perſon to be employed on this errand. As to the expence, I am willing to bear any proportion of it which you ſhall think proper, in order to have this deſign thoroughly effected.

AN EXACT

JOURNAL

FROM

CAIRO to MOUNT SINAI,

Begun the Firſt of *September*, 1722.

Sept. 1. ALL our companions having aſſembled at my houſe, viz. Choga Abrahim Moſſaad, Jacob Uhabez Abdelaziz, merchants; alſo Monſ. Beraoue, the ſon of a French merchant, and three brothers, James of *Bohemia*, miſſionary *de propaganda fide*, Elias of *Aleppo*, of the Society of Jeſus, and Charles of the Franciſcan order, ſuperior of the Capuchins; about three o'clock in the afternoon, after a brotherly embrace, and having taken leave of all the reſt of my domeſtics and friends, we went to the convent of the monks of *Mount Sinai* that dwell here at *Cairo:* Immediately going from whence, we arrived at the famous gate called *Babel Naaſer* [*a*]; where we made ſome ſtay to take an accurate view of that ancient and magnificent piece of building; and in the mean time the whole caravan being aſſembled, we departed, under the conduct of one of

[*a*] Or *Baab el Naaſar.* See Oct. 16.

the Surbaſſi, and accompanied by ſeveral orientals who were friends to the Cairo merchants, directed our courſe due Eaſt, among thoſe ruins and ancient monuments which remain of [*b*] *the city of the Sun*, as is moſt probable, which are now every where interſperſed with Turkiſh ſepulchres; and after a journey of a good half hour from the gate of the city, we arrived at a place called [*c*] *Ukalt Elbahaar*, to which the aforementioned buildings, towers, or other ruins, extend; which time has, for the moſt part, conſumed. In this place the monks of *Mount Sinai* have an ancient houſe, formerly ſufficiently large and famous, and built of hewn ſtone; but unleſs it be ſoon repaired by thoſe monks, it will add to the number of its neighbouring ruins. Here we ſtaid all night with our camels, and other beaſts, being tolerably well accommodated; and only incommoded by the noiſy ſonnets of our Eaſtern friends, who, according to the cuſtom of the country, deſigned theſe their unharmonious vociferations as a compliment.

Sept. 2. At break of day we all aroſe, and having loaded our fifty camels (for of that number our caravan conſiſted) we took leave of our Cairo friends, and about five in the morning departed from this place, ſome on horſes, ſome on camels, and ſome on dromedaries; but I, for curioſity, as well as conveniency ſake, made myſelf to be carried after the manner of the Turks in a Mohie, but ſitting after our own faſhion; two of which ſeats are fixed on

[*b*] Or *Heliopolis*. [*c*] Or *Ukalt el Bahaar*. See Oct. 15.

a camel, hanging down on either ſide, carrying two perſons: this kind of carriage, when perſons are accuſtomed to it, is convenient enough. But Mr. Beraoue unfortunately choſe a fine horſe, which as he was not able to manage, would have broke his neck, if he had not ſoon diſmounted, and changed it for a camel.

And purſuing our journey, after a good hour we paſſed through a place called by the inhabitants *Sibel alem*: the part of it that remains to the right hand of the road, is very agreeable, conſiſting of a tower or moſch ſurrounded with trees, with ripe dates hanging down from them; which afforded a pleaſant proſpect.

After three quarters of an hour we paſſed by another place called *Matharca*, which lay on the left hand of the road, very pleaſantly ſituated in the midſt of trees: and in this place, the learned for the moſt part agree, formerly ſtood the [*d*] *city of the Sun*; of whoſe antiquities there is nothing now remaining, but one obeliſk, ſixty ſix feet high, and having each ſide, which is ſeven feet eight inches broad, engraved all over with hieroglyphical characters. It ſtands about half an Italian mile beyond the village. This obeliſk is erect, but there is another near it, of the ſame magnitude, which lies upon the ground.

[*d*] Quære, How does this agree with what he ſaid in his laſt day's journey?

CONTINUING our rout for an hour and a quarter, we paſſed by another village called *El Marge*, which lies on the right hand of the road, and, like thoſe before mentioned, was ſurrounded with palm-trees. And after another hour, that is, about nine o'clock, having came to a place called *Chanke*; where we pitched our tents, and refreſhed ourſelves, after having ſuffered much from the burning heat of the ſun. Here the inhabitants of the place, who are called *Bedwins*, live in tents, after the manner of the Arabians. It was piteous to behold the poverty of thoſe habitations under a poor tent, I might indeed ſay under a black piece of coarſe canvas, ſubdivided into three apartments; in the moſt retired of which the women have their reſidence; in the middle ſome of the men and women live promiſcuouſly; and in the outermoſt are kept all the beaſt and cattle of the field, the cocks and hens, and goats. Which ſeemed to me to be a lively repreſentation of the manner of habitation practiſed by the ancient patriarchs Abraham, Iſaac, and Jacob, etc.

Sept. 3. AFTER three o'clock in the afternoon we departed from this place, and in about an hour's journey loſt ſight of that chain of [*e*] mountains, which we ſaw towards the ſouth, at a great diſtance from us. And a little after, we ſaw, towards the

[*e*] Poſſibly it was ſomewhere hereabouts that Moſes *turned* to go and encamp before *Etham*, when, according to the obſervation of Pharaoh, he ſeemed to be *intangled in the land*; or in that ridge of mountains which lay towards the ſouth. See *Exod.* xiii. 20. xiv. 2, 3. and Shaw's *Travels*, p. 345.

north,

north, hills of ſand, appearing not unlike our hills in *Italy* when covered with ſnow, and which continued in view for three hours; but at length, when it was late in the evening, we loſt ſight of theſe alſo: I am told however, they reach all the way to *Damiata*. Here then we halted at about a quarter after eight, remaining all night in the open air; not far from another caravan, more numerous than ours, which had ſtopped in this very place, though it had ſet out before us.

Sept. 4. EARLY in the morning, about half an hour after four, we departed from hence, directing our journey always either due eaſt, or eaſt-north-eaſt, through a number of little hills which were interſperſed here and there; till we ſtopped, about half an hour after ten, in an agreeable ſpot of ground, adorned with a beautiful verdure, where we dined; and purſuing our journey from thence about one in the afternoon, about five we came to a parcel of ragged mountains called *Huhebi*, ſituated towards the ſouth; and after we had continued our rout for three hours more we reſted about eight o'clock.

Sept. 5. HAVING riſen at midnight along with the moon, we departed from this place about half an hour after one; and making our way over hills, as the day appeared we perceived we had paſſed the ſummit of them, and were upon the deſcent, which declined very gently and gradually. At three quarters after ſeven we paſſed by *Hagirut*, on the left hand of which are two places where there is water

that

that is barely tolerable for men to drink, but full good enough for the camels. The Arabs often take poſſeſſion of theſe places in the time of war.

Soon after we had paſſed by this place, ſtill continuing on the deſcent, we diſcovered the *Red-ſea*, and ſome ſhips in port, two of which were then actually departing towards *Gidda*; and having paſſed much ſuch another place as *Hagirut*, called *Birel Sueſs*, where there is good water for camels, we came at length ſafe and ſound about three quarters after ten in the morning, to *Sueſs*, and leaving the gate of the city upon our right-hand, we pitched our tents on the outſide of the walls, on the ſea-ſhore, with the city to the ſouth of us, and the ſea to the north-eaſt; and remained under our tents during the heat of the day.

The city of *Sueſs* is ſmall and inconſiderable, and its walls half in ruins, with three ſmall turrets or moſchs. It is ſituated in 29 degrees 50 minutes of north latitude, at the extremity of the *Red-ſea*, having the ſea to the eaſt, and the port to the ſouth, which is ſurrounded on the eaſt ſide by an iſland, and in which there were then ten ſhips preparing to ſet ſail by the firſt opportunity, whoſe companies at preſent compoſed the greateſt part of the inhabitants of that city. When they are gone, the remainder of the inhabitants return towards *Cairo*, leaving only one or two perſons behind to guard the place: and all this on account of the great ſcarcity of water and proviſions; for nothing will grow thereabouts; and there is no water nearer than

than ſix or ſeven hours journey towards the north-eaſt; to bring which the camels ſet out about four o' clock in the afternoon, and arriving about midnight, as ſoon as they have filled their veſſels, they return, and generally get back to *Sueſs* about eight o'clock in the morning. A ſmall veſſel of water is ſold for three or four *medinas* [*f*], and the larger veſſels for eight or ten *medinas*, according to the demand for it.

Not far from our tents there was a little hill, or rather a gentle riſing ground, with the ruins of ſome ancient buildings, which they ſay are the remains of ſome famous city. There are alſo on this hill two cannons which lie on the ground, and which upon viewing narrowly I perceived were caſt by the Turks, becauſe upon the ſmaller one were Arabic characters, expreſſing the year when they were made, which, upon computation, I found to be about one hundred and ninety-ſeven years ago. The leſs was ten feet long, and its bore about ſeven inches and three quarters French meaſure; the larger, of a more ordinary kind of workmanſhip, was near twice as long, being nineteen feet long, and its bore ſeven inches and a half. There were alſo ſeveral other cannons lying in the city, made of braſs, but caſt with more ſkill than thoſe before mentioned.

Sept. 6. We ſet out from this place early in the morning, and to avoid going a great way about, round the northern point of this arm of the *Red-*

[*f*] A *medina* is 1*d.* $\frac{1}{5}$ Engliſh money.

ſea,

ſea, we went by boat from this part of *Africa* to that part of *Aſia*, which lies directly over againſt it, at the diſtance of one quarter of an Italian mile. In our paſſage, we actually met ſome veſſels going to *Sueſs* to purchaſe the water, which, as I mentioned before, was brought thither to be ſold on camels backs from the mountains.

And now having paſſed the *Red-ſea*, the heat of the ſun being exceſſively great, we again loaded our camels, and departed from our landing place about eleven o'clock, and after a journey of three hours to the eaſt-ſouth-eaſt, leaving ſome [g] mountains at a great diſtance towards our left-hand, and having the *Red-ſea* on our right, we reſted about two o'clock near certain fountains called *Ain el Muſa*, or the Fountains of Moſes, ſituated among little hills; which I went to, and found the water tolerably good, but with a little ſaltneſs; and no ſooner does it riſe out of the bowels of the earth, but it is loſt again in the ſand, or, as I may ſay, is in the day time inſtantly abſorbed by the burning and thirſty ſand. At night it ſeems to flow further than it does by day, as may be ſeen by the traces it leaves behind; and I believe, if the place were cleanſed (it being very full of dirt and mud) the water would be ſweeter, and there would be a larger current, for there are three ſprings which run not far from each other, into which the Arabs ſuffer the camels to enter when they drink.

[g] The mountains and caſtle of *Sedur* or *Shur*. See *Gen.* xv. 18. and Pococke's *Travels*, p. 139.

From

FROM theſe fountains may be plainly ſeen a wonderful [*b*] aperture in the mountains on the other ſide of the *Red-ſea*, thro' and from which the children of Iſrael entered into the *Red-ſea*, when Pharaoh and his hoſt were drowned. Which aperture is ſituated weſt-ſouth-weſt from theſe fountains of Moſes; and the breadth of the ſea hereabouts, where the children of Iſrael paſſed it, is about four or five hours journey. But from *Sueſs* by land to theſe fountains would be ſeven or eight hours journey.

THE place where we then were is called *Sedur:* we reſted ourſelves in it till ſun-ſet. At laſt, about a quarter after ſix, we ſet forward on our journey, and going in the dark through the deſert of *Sedur*, we wandered here and there out of our road, till we ſtopped about midnight to take a little reſt upon a ſmall hill of ſand, where they ſay there are abundance of ſerpents; but, thanks to God, we received no harm.

Sept. 7. ABOUT three quarters after ſix in the morning we again began our travels, journeying through the deſert of *Vardan* [*i*], ſtill moving more and more from the *Red-ſea*. In this deſert we ſtopped to refreſh ourſelves, about three quarters after ten, or about three leagues diſtance from the *Red-ſea*. And after dinner (here I was very much

[*b*] Called by Moſes *Piha-hiroth*, or the *mouth*, or *opening* of *Hiroth*, *Exod.* xiv. 2. and by the Greeks *Clyſma*. *Philoſt.* lib. iii. cap. 6.

[*i*] Or *Ouardan*. Pococke's *Trav.* p. 139.

out

out of order) we again ſet forward about three o'clock, travelling through the plains in exceſſive hot weather, till eight at night, when we reſted.

Sept. 8. FROM this place we departed about three o'clock in the morning, making our way over ſeveral hills and vales, which brought us towards the mountain *Gebel Hamam el* [*k*] *Faran.* And about ſeven o'clock we found ſeveral trees, and ſome verdant ſpots of earth in the midſt of the barren ſand; and there came from the mountains a moſt delightful breeze, which ſenſibly refreſhed my bowels; ſo that I was ſurprizingly reſtored to my health.

AT length we entered into an exceeding pleaſant and agreeable wood, at the foot of the aforeſaid mountain of *Hamam el Faran*, and reſted ourſelves at three quarters after eight in a place called *Garondu*; which is a ſmall, but moſt delightful valley, full of certain trees with which it is beautified, and which emit a moſt agreeable odour, not unlike the ſmell of the bal-

[*k*] In this journal of Oct. 8. theſe mountains are deſcribed under the character of the mountains of *Hamam el Pharaone*, or the baths of *Pharao*; which I ſuppoſe to be a miſtake in the people of the country, who, not knowing why theſe baths ſhould be called the *baths of Faran*, or rather *Paran*, have given them the name of the *baths of Pharao*. But in the times of Moſes this whole country was known by the name of the wilderneſs of *Paran*, *Gen.* xxi. 21. *Num.* x. 12. xii. 16. xiii. 3. 26. 1 *Sam.* xxv. 1. whence *Mount Sinai* was alſo called *Mount Paran*, *Deut.* xxxiii. 2. *Hab.* iii. 3. and therefore probably theſe baths were originally the baths of *Paran*. See Pococke's *Trav.* p. 139.

ſam

ſam of *Peru*. There are alſo in this place many palm-trees, and in the bottom of the vale is a rivulet flowing from the aforementioned mountain, the water of which is tolerably good, and in ſufficient plenty, but is however not free from ſome bitterneſs, though it is very clear. After it has run through this valley for ſome hours towards the weſt, it then empties itſelf into the *Red-ſea*. Many think this to be the place mentioned *Exod.* xv. 23. where it is ſaid of the Iſraelites, that *when they came to Marah, they could not drink of the waters of Marah, for they were bitter: till the Lord ſhewed unto Moſes a tree, which when he had caſt into the waters, the waters were made ſweet.*

Sept. 9. We departed from this delicious place at one o'clock in the morning; but behold, ſcarce were we got out of the valley, when our guides found that two of their camels were miſſing (they had been ſtolen by ſome thieves during the night time) and therefore the caravan ſtopped, till they went in ſearch of their loſt camels: but not being able to hear any tidings of them, we proceeded on our journey all that night and the next day till a quarter after eleven, without ſuffering any great inconveniencies from the hills and vales we paſſed over, upon which we met with ſeveral green tufts, and prickly trees, called in Arabic *Chaſem*, though on either hand of us our road was bounded with huge and rugged mountains. And having taken a moderate dinner under one of theſe mountains of marble, we departed from thence at three quarters after

after three; and continuing our journey ſtill in a ſandy, but tolerably even road, though between hills and mountains on every ſide, we came, toward the ſetting of the ſun, to a large and ſpacious plain, which had a gentle aſcent up to it, but was itſelf environed by mountains. After we had paſſed this, we came about nine o'clock at night, by an eaſy deſcent, to a valley called *Neſo*, which was about a league diſtant from an Arab village of the ſame name, where was a ſpring of exceeding good and delightful water.

Sept. 10. HAVING pitched our tents, we remained here, in order to provide ourſelves with water, till four o' clock in the evening; at which time we again ſet forward on our journey; and as ſoon as we had paſſed the aforementioned valley we began to riſe over hills and mountains by a tolerable eaſy aſcent, till, having as it were overcome the mountain, we reſted at a place called *Chamil.*

Sept. 11. IN the morning, at a quarter after five, we departed from this place, and through a rugged road, in which there lay a great many blocks of marble, with great difficulty we got up on a very high mountain. In this road, on each hand of us, were exceeding high mountains, of the moſt beautiful granates of various colours, but chiefly red. At length, about three quarters after eleven, we reached the ſummit of the mountain, or rather of the mountains, but with great difficulty; and from this place we were able to diſcover *Mount St. Catharine.* And from thence deſcending by a tolerably

eaſy

eaſy road, we came to a valley in a plain, where, at a place called *El Barah*, we ſtopped at three quarters after one; and having made a ſhort meal under a tree, we ſet forward again about two o'clock; going up the mountain by a road neither very ſteep nor rugged: which when we had gotten the better of, we began to deſcend again by a tolerably open road to a valley between two exceeding high mountains of marble. And as ſoon as we had arrived at this valley, which was about ſunſet, we immediately turned our courſe to the left; where we alſo came to another valley, beſet with high mountains on either ſide: and, having got to the top of the hill, we halted, about half an hour after ſeven, at a place called *Marah*, where we ſtaid all night, greatly diſtreſſed with the ſharpneſs and ſevere coldneſs of the air. From this place to *Mount Sinai* the road is tolerably even and pleaſant, with mountains of granate marble on either ſide.

Sept. 12. HAVING riſen a little after midnight, we departed from this place about half an hour after two, and going through a ſandy road, which lay in a valley between mountains, we came about ſun-riſe to a moſt pleaſant and agreeable place called *Barak*, where was a very delightful wood, which appeared the more charming, becauſe hitherto our road had lain only over rocks, hills, and mountains, the very ſight of which alone was ſufficient to terrify the traveller. And having amuſed ourſelves for the ſpace of an hour with the delightfulneſs of this wood, we again proceeded on our jour-

ney, which led us twiſting and twining between rugged mountains, ſometimes eaſtward, ſometimes northward, and ſometimes ſouthward, though we never were out of our way. And about eight o'clock we came to a rock, which ſtands by itſelf, where the Turks ſay the prophet Mahomet reſted himſelf; and where, when he attempted to ſit down, the rock yielded under him like the ſofteſt wax, and formed itſelf into the ſhape of a ſeat for him (there appears indeed a little hollow in the ſtone, which may have given riſe to this tradition) and on that account the Turks approach the place with great reverence, ſtroaking the ſtone with the palms of their hands, and kiſſing it with their lips.

And now continuing our journey towards *Mount Sinai*, in order to go the beſt road, we took a great circuit towards the left-hand, though there there is another ſhorter and more direct road; yet becauſe there are ſome ſteep aſcents and deſcents in it, our guides choſe the left-hand road, though the longer, as being better for the camels. And about three quarters after nine, as we were paſſing by a moſch, where a certain Shiech Saleh was buried, who is held by the Turks in great veneration, ſeveral of our guides and paſſengers went thither to receive a benediction; and that the camels and the reſt of the beaſts might be partakers of it, they brought from thence a ſmall quantity of ſand with which they ſprinkled them.

At length, about mid-day we diſcovered ſome ſquare buildings in the neighbourhood of *Mount Sinai*,

Sinai, which, as I was informed, the Arabs make uſe of as repoſitories for their corn: and on the other ſide, upon the left-hand, we diſcovered the garden belonging to the convent, full of trees, which is ſituated juſt at the foot of *Mount Sinai*. And going in a ſouth-weſt direction, when we came juſt over-againſt the aforeſaid garden, we ſaw another vale lie open to the ſouth-eaſt, in the middle of which, at the diſtance of half an hour, ſtands the convent of the holy *Mount Sinai*; to which all of us, partly out of devotion, and partly becauſe of the difficulty of the road, aſcended on foot between two exceeding high mountains, that to the north-eaſt called Mount [*k*] *St. Beſtin*, and the other to the right called *Horeb* or *Choreb*. In the middle between theſe two mountains is ſituated the convent of *Mount Sinai* in twenty-eight degrees of north latitude: It is built in an oblong figure, with only one great door, which directly faces the north-weſt, and looks into that vale thro' which we came. The wall of the convent towards the north-weſt, as well as that to the ſouth-eaſt, are equally two hundred and four feet long of French meaſure. And the other two, one of which faces the ſouth-weſt, and the other the north-eaſt, are each two hundred forty-five feet long, being for the moſt part built of ſquare ſtones ſix feet and one third broad: but the walls are of an unequal height, according to the inequality of the foundation. I meaſured the corner which looks towards the weſt, and it was forty-five feet high.

[*k*] Qu. *St. Epiſteme*. Pococke's *Travels*, vol. i. p. 143. 147.

And foraſmuch as the great door is always walled up, to prevent the incurſions of the Arabs, immediately after the entrance of a new archbiſhop, which happened this very year, every other perſon who is deſirous of going into the convent muſt be drawn up with a rope to a great window, thirty feet high from the ground, in that part of the wall which looks to the north-eaſt. And when one is got into the convent, there is nothing of curioſity to be ſeen, all the buildings and edifices, eſpecially thoſe which concern the friars or the religious, and the ſmaller chapels, being built of rough bricks, in great confuſion and irregularity, without either ſymmetry or order, making here and there crooked and dark paſſages, with ſeveral aſcents and deſcents: only the building of the great church of the Transfiguration of our Saviour Jeſus Chriſt may be conſidered as worthy our obſervation. It was built, they ſay, by the emperor Juſtinian; and is in length eighty feet, and in breadth fifty three: but the breadth is diminiſhed by a wall on either ſide at nine feet diſtance from the outward wall, for the conveniency of chapels which are made in it, as I ſhall hereafter mention; ſo that there remains only thirty five feet in the clear. In this great iſle are three rows of pillars forming three naves, and the pavement is finely adorned with variety of figures in different kinds of marble. But the great altar is after the cuſtom of the Greeks, entirely gilt.

The preſbytery is of an oval figure both within and without; and adorned with Moſaic work repre-

repreſenting the transfiguration of our Saviour Jeſus Chriſt, and on the outſide is the ſtatue of the emperor Juſtinian, who was the founder of the church. Before the preſbytery are four candleſticks, two of which are very magnificent, being ſix feet high, and made of braſs richly ornamented; and of the like workmanſhip there are two more hanging down in the middle of the church, which are capable of holding ſeveral candles. There are beſides many lamps hanging up and down in the church, ſome of ſilver and ſome of gold; the moſt remarkable are thoſe that hang in the preſbytery, which are for the moſt part all of gold: but that which hangs in the great altar is alſo ſet with jewels.

NEXT to this church of the Transfiguration is the little chapel of the [*l*] *Buſh*, which ſtands on the place where our Lord appeared unto Moſes in a flame of fire out of the buſh, as deſcribed Exod. iii. 2. and immediately adjoins to the wall of the preſbytery. This chapel is ten feet broad and ſeventeen feet long; the pavement of it is adorned with the ſame kind of work as that of the church; and the walls with porcellain: there are in it ſeveral lamps both of gold and ſilver. It was built, they ſay, by queen Helena; and the place where the buſh grew is ſuppoſed to be directly under the altar, and is covered with plates of ſilver; over which ſtand two large ſilver candleſticks, eight feet high. On the other ſide of this chapel are two other

[*l*] It is from this piece of hiſtory that this part of *Mount Horeb* is called *Mount Sinai*, the Hebrew for a *Buſh* being *Sene*.

chapels: that to the ſouth is called the chapel of the Seventy Martyrs, and that to the north is the chapel of St. James.

When you come into the great church, there are on the ſouth ſide three chapels; the firſt that of St. John the Evangeliſt, the ſecond of St. Simon the Stylite, and the third of the Saints Coſma and Damianus. And on the other ſide towards the north, there are alſo three more, viz. firſt of St. Andipe, ſecondly of the Saints Conſtantine and Helena, and the third of St. Mariana. This whole church is covered with lead.

Besides this church and theſe chapels, there are ſeventeen other little churches or chapels ſituated here and there in the convent: 1. that of St. Peter and St. Paul, which is tolerably large and roomy; 2. St. George; 3. St. Stephen; 4. St. Michael the archangel; 5. St. Baſil, Gregory, and Chryſoſtome; 6. Demetrius the martyr; 7. St. Nicholas; 8. St. Moſes and Aaron; 9. St. Sergius Wachus; 10. St. John Baptiſt; 11. St. Antony the abbot; 12. of the five martyrs Euſtratius, Euxendius, Barbarius, Oreſtus, and Eugenius; 13. St. John the Evangeliſt; 14. St. Catharine; 15 and 16. two epiſcopal chapels; 17. one in the garden where the friars are buried. And beſides all theſe chapels there is a moſch with a turret for the Turks, which ſtands near the weſtern door of the great church; for the preſervation of which, they ſay, they have ſeveral immunities granted them under the hand of the prophet Mahomet. There is nothing elſe in the convent remarkable.

THERE is no record when this convent was built, except what remains on a ſtone over the great door, the inſcription on which is in Arabic characters ſo ancient, that none of us could read them, except the year, ομμ, which denotes 526. This ſtone, according to the tradition of the fathers of the convent, firſt ſtood over the chapel of the Buſh, and was placed there by St. Helena; but, after the great church, and the walls of the convent were built, this ſtone was moved out of its ancient place, and fixed in the wall where it now ſtands. But in my opinion, this hiſtory is without foundation, becauſe St. Helena lived in the fourth century, whereas the aforementioned inſcription belongs to the ſixth century: I rather think therefore that this ſtone was engraved and fixed up by the order of Juſtinian, who was the founder of the convent.

WHEN we firſt came into the convent, we were received by the fathers and brothers of the convent with the greateſt affection and regard, and eſpecially by the archbiſhop Jaanikius, who was the ſuperior and preſident of the place; and who gave us a very elegant ſupper; and aſſigned us very convenient apartments, conſiſting of five chambers, in a part of the convent that was newly built: and alſo for our better accommodation indulged us with the liberty of going when we pleaſed into the garden; which is not permitted even to the monks. And we having there pitched a tent, dined and ſupped in it every day while we ſtaid.

THE aforeſaid garden is ſituated on the outſide of the walls of the convent, to the north-weſt; to which there is a paſſage under ground from the convent, with iron gates to it. This garden is ſufficiently ſpacious, and very well ſupplied with good water, with which it is daily watered, and by that means produces great quantities of all ſorts of plants, and herbs, and trees; ſuch as almonds, apples, peaches, olives, figs, pomegranates, pears, and in particular moſt delicious grapes both red and white: and as this month happened to be the ſeaſon for ripe grapes, as well as many other fruits, we gave a looſe to our appetites; and the air of the place being exceeding fine and wholeſome, indulged our palates with great freedom and luxury.

THE temperature of the air ſeemed to me as moderate, as if I had been in one of the moſt temperate climates of France in the month of September; the heat of the day not being exceſſive, nor the night air inſufferably cold. However, I cannot but think that the heat of this place in ſummer, as well as the cold in winter, muſt be almoſt inſupportable, ſince, during the winter ſeaſon, the ſnow falls here in great abundance.

Sept. 13. THIS day being Holy Sunday, we were invited to attend at church, as we uſually did on other days, where the archbiſhop himſelf officiated, and ſang the maſs cloathed in his *pontificalibus*, wearing on his head a ſort of imperial crown made in ſilver, of exquiſite workmanſhip; with the reſt of the miniſters that attended him, in very

ſumptuous

ſumptuous apparel; which when ended, we dined in the common refectory of the convent, with the archbiſhop and the reſt of the monks, who eat only of one diſh. After dinner, all of us ſtanding up, we took each a moderate piece of bread, cut from one loaf, and drank alſo all out of one cup, the archbiſhop beginning firſt. When all had drunk, we broke up, and departed. This ceremony is obſerved as a mark of mutual love and charity.

Sept. 15. At two in the afternoon we went out of the convent to ſee the holy places thereabouts; and as ſoon as we got out we began to aſcend the mountain, which is made tolerably convenient by the means of ſtone ſteps cut in it up to *Mount Sinai*, to the number of fifteen thouſand: (The way to it is directly ſouthward:) and after an aſcent of a ſmall half hour we came to a moſt delicious fountain of cold water, which ſprings directly out of the rock, formed here into a kind of grotto. The Greeks tell many wonderful ſtories of this water, but as they ſeem to me to be without foundation, I think it more adviſeable not to repeat them.

Going on further for another half hour we came to a ſmall church or chapel, dedicated to the bleſſed virgin Mary; and proceeding from hence by the ſteps, came to a narrow part of the road adorned with a gate; where, they ſay, many confeſſionary prieſts uſed formerly to ſit, to hear the confeſſions of the pilgrims that came to viſit theſe places, and were not permitted to proceed any further, till they

they had obtained remiſſion of their ſins; ſo that being made clean by the participation of this ſacrament, they might proceed to obtain a benediction from the Lord, and mercy from God our Saviour, repeating as they went the third verſe of the xxiv^th Pſalm, *Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place? Even he that hath clean hands, and a pure heart, etc.*

As ſoon as we had paſſed the gate, we ſaw on our right hand a very high mountain towards the weſt, being almoſt perpendicular over us: near the ſummit of which there grew, as it were in deſpite of nature, a beautiful green tree, which appeared as if it grew out of a wall. And at about the diſtance of another quarter of an hour, we came to another gate, which when we had paſſed, we entered into a beautiful plain, where are two delightful cypreſs trees, and two olive trees, near to a well of ſweet water, which, as they ſay, is only a collection of water that is made by the winter ſnows and rains. And to this part of *Mount Horeb* it was that Elias the prophet fled from the face of Jezebel, as is mentioned 1 Kings xix. 9. were it is ſaid, that, when he arrived at the Mount of God, *he came thither to a cave, and lodged there*; which cave exiſts to this very day, and is ſituated at the foot of *Mount Sinai*, and is now incloſed in a church built of red and white granate marble; the entrance into which is from the weſt. The dimenſions of this cave are, in length five feet, in depth four feet, and height four and a half: which when we had viſited,

ed, we returned to the well, and lodged all night under the olive trees. This plain where we lay was entirely ſurrounded with mountains, that formed two valleys, one of them extending itſelf to the ſouth ſouth weſt, and leading directly to the convent of the Forty martyrs; the other ſtretching to the north weſt.

Sept. 16. EARLY in the morning, before break of day, we began to aſcend the holy *Mount Sinai* from the aforeſaid church of St. Elias, and found the aſcent to be very ſharp; ſo that unleſs the aforementioned ſteps had been made in the hill, by laying broad ſtones one upon another, we ſhould have found the aſcent to be exceeding difficult, it being much more ſteep than the aſcent of the preceding day. The courſe of our road lay directly towards the ſouth; and after an aſcent of three quarters of an hour we were ſhewed the place, a little out of the road to the left hand, where the Mahometans ſay that Mahomet, together with his camel, was taken up by the angel Gabriel into heaven; and that this camel was of ſuch a ſize, that it ſtood with one of its feet at *Mecca*, another at *Damaſcus*, a third at *Cairo*, and the fourth on *Mount Sinai*; where ſtill remains the mark made by the impreſſion of his foot in the very marble rock. However the Greek monks acknowledge that this mark was made by themſelves to gain the more veneration from the Turks for this holy mountain, if not on account of its own ſanctity, and the wonderful works performed there by God, yet at leaſt on account

count of this miraculous impreſſion of the camel's foot. Accordingly it has prevailed on all Mahometans to treat this place with the higheſt regard.

At length, after a ſmall quarter of an hour, we arrived on the holy *Mount Sinai*; and as ſoon as we had got on the plain, which is on the top of it, we immediately ſaw a church and a Turkiſh moſch. Formerly indeed there was a large church built upon this place, which almoſt covered and occupied as it were the whole plain; but this was deſtroyed by the Turks, who left only one part, towards the north, for the uſe of the Chriſtians, and reſerved the other, towards the ſouth, for the uſe of the Mahometans.

Before you come to the church of the Chriſtians there is a cave in the rock adjoining to it, into which there is a very narrow entrance. In this place, the tradition is, that Moſes ſaw the glory of the Lord, as mentioned Exod. xxxiii. 21. *And the Lord ſaid, Behold there is a place by me, and thou ſhalt ſtand upon a rock; and it ſhall come to paſs while my glory paſſeth by, that I will put thee in a clift of the rock; and I will cover thee with mine hand while I paſs by; and I will take away mine hand, and thou ſhalt ſee my back parts; but my face ſhall not be ſeen.* And accordingly it is ſaid by common tradition, that it was in this clift of the rock that Moſes was hid by the Lord; but Moſes, nevertheleſs, that he might have a better view of the forementioned glory, having raiſed his head and body on high, left his entire figure impreſſed in the marble

marble rock, to perpetuate the memory of this miracle. So that in the lower part of the rock there remains the impreſſion, as if it had been in melted wax, of his [*m*] knees and both his hands, and in the upper part the impreſſion of his back and one half of his face.

And going further on this plain we entered into the church that is contiguous to the rock juſt mentioned, which church is ſubdivided into two chapels: in the larger the Greeks perform divine ſervice, and in the other the Roman catholics; and in this place, they ſay, it was that Moſes received the two tables of teſtimony, as mentioned Exod. xxxi. 18. *And the Lord gave Moſes in Mount Sinai two tables of teſtimony, tables of ſtone, written with the finger of God.* But on the other ſide of the mount, as I ſaid, towards the ſouth ſouth-weſt, ſtands the Turkiſh moſch, built in the form of an oblong, in which are hung up ſeveral veſſels filled with myrrh, and other oblations which are cuſtomary with the Turks, who hold this place in the higheſt veneration; and I believe this moſch may be about ſeventy paces diſtant from the Chriſtian church, the ſuperficies of this plain on the top of *Mount Sinai* not being very large.

Under the Eaſtern part of this moſch there is another cave, greater than that of St. Elias, in which, they ſay, Moſes commonly dwelt when he was up-

[*m*] Quære, Might not the ſame chiſſels that engraved the impreſſion of the foot of Mahomet's camel, have engraved thoſe alſo of the knees and hands of Moſes? etc.

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on the top of this holy mount. The door of this cave looks towards the valley which extends itſelf towards the ſouth weſt: and in this valley ſtands *Rephidim*, where mention is made Exod. xvii. 1. that the Iſraelites murmured for want of water. From this mountain there is a fair proſpect of *Mount St. Catharine*, lying towards the ſouth weſt, and of the *Red-ſea* towards the ſouth and weſt. After we had each of us performed our devotions, we immediately deſcended again towards the well on *Mount Horeb*, from whence we laſt came.

And after we had dined we departed from thence, at eleven o' clock, through the valley that extends itſelf towards the north weſt, which conducted us, as it were in a circle, towards the ſouth. In this journey we met with ſeveral places that were formerly inhabited, as alſo with ſome churches: the moſt remarkable is that of St. Pantaleon; over which, near the ſummit of the mountain, on the left hand, towards the ſouth eaſt, there is a cave, in which two kings ſons ſpent their lives in performing rigid penances. And a little further from this church we began to deſcend a very ſteep mountain for a whole hour; and when we came into the valley, we found a convent which is called the convent of the Forty martyrs.

The convent of the Forty martyrs is ſituated in the midſt of a vale, having *Mount Sinai* on the eaſt and *Mount St. Catharine's* on the weſt. But before I had entered the convent, two Arabs came up to me, and ſaluted me very amicably, and after they had

had lighted their match from my pipe, left me to wait at ſome diſtance for the arrival of a monk that was our guide, who had ſtaid behind with the reſt of our companions, for I had come hither alone, having outwalked the reſt: but upon their arrival the two Arabs ſtopped them, and threatened to fire among them, if they did not deliver up the monk who was their conductor, and oblige him to come out from among them; which when it was done, they took him and bound him, and carried him off to the neighbouring mountains; ſaying to the reſt, "Depart in peace, for we have no ill-will to you, "but have a reckoning to make up with this raſ- "cal of a monk;" who followed them without attempting to reſiſt.

This affair gave my companions a great deal of concern; for though they ſeemed able to have reſcued the monk, yet they well knew that if thoſe two Arabs had made any noiſe, they would, upon the leaſt notice, have had an hundred more come to their aſſiſtance. For when two young Greeks, who were well armed, were going, contrary to the opinion of the reſt, to the relief of the monk, the Arabs began immediately to fire at us; upon which we all retired inſtantly towards the convent, and left the monk in their hands, with whom they ſoon made up their reckoning, and paid him in ſtripes the account which they had to make up with the convent, of which he was the interpreter and procurator.

THE convent of the Forty martyrs has a ſmall church, and but very indifferent accommodations for lodging; only the garden is large and handſome, and well ſtored with all kinds of fruit, and is ſurrounded as it were with a wood of olive trees. There is likewiſe a reſervoir of good rain-water, and a ſmall ſpring of freſh water, which running through it from the mountains, waters the garden, and all the adjacent valley.

Sept. 17. EARLY this morning thoſe of our company who were hale and ſtrong departed to go up the mountain of *St. Catharine*; but I, with about half the company, ſtaid behind in the convent. The hiſtory of which journey is as follows: As ſoon as they were departed out of the convent, they began their journey towards the ſouth weſt, and after half an hour they began to aſcend a very rough mountain, and difficult of aſcent; for as there were no ſteps formed upon it, but the whole way covered with ſmall trundling ſtones, theſe gave way under the feet. In this road there is abundance of curious ſtones, and pendent rocks on either ſide, which are wonderfully marked by nature with the moſt beautiful veins, ſhooting forth in the reſemblance of trees, whoſe branches are ſo very minute, and yet ſo very exact, that art could not poſſibly come up to it. And of theſe they brought back with them a good quantity.

AFTER an hour's travel they came to the water called *The water of the partridges*, where this moſt delightful ſpring iſſues out of ſome rude marble

rocks, which are of a black colour. This fountain, the Greeks ſay, broke out miraculouſly when the body of St. Catharine was carried from this mountain to the great convent, where her relicks are preſerved to this day; at which time the bearers of her corpſe being ready to periſh with thirſt, the partridges, which attended her funeral from the ſummit of the mountain, conducted them to this place, and diſcovered the fountain to them.

From this water, after three quarters of an hour, our travellers came to a plain, from whence they were able to diſcover the ſummit of *Mount St. Catharine*; and after they had walked in this plain for a good half hour, they began again to aſcend the mountain, the greateſt difficulty of which is towards the top. So that the whole time of travelling from the convent of the Forty martyrs to *Mount St. Catharine* may be looked upon to be about three hours.

On the ſummit of this mountain is a ſmall plain, on which, according to the tradition of the Greeks, the body of St. Catharine the virgin and martyr, who ſuffered under the emperor Maximin, was depoſited, having been brought thither by angels from Alexandria; and the mark of the place where ſhe was laid, ſtill remains to be ſeen as you look towards *Mount Sinai*, which ſtands to the north-eaſt, at about four hours diſtance. The length of this [*n*] impreſſion is ſeven feet in black

[*n*] Quære, Might not the ſame workmen that engraved

and white marble granate, with a little mixture both of red and yellow ſpots. And about a year ago the monks built a ſmall chapel over this tomb, ſeven feet eight inches broad, ten feet long, and ſix feet high.

From this mountain, which overlooks all the reſt, there is an exceeding fine and extenſive proſpect. *Mount Sinai*, as I ſaid before, lies towards the north-eaſt, the *Red-ſea* to the weſt, as alſo *Tor*, a place ſituated on the *Red-ſea*, at two days journey diſtance from hence. To the ſouth appears that extended arm of the *Red-ſea*, which is called the *Ælanitic gulph*, upon which the famous port of *Ælana* formerly ſtood.

Sept. 18. We departed from this convent of the Forty martyrs at a quarter after ſeven, through that vale which extends itſelf directly towards the north-weſt; and deſcending from the garden of the convent for a quarter of an hour, we came, as it were through a wood of olive-trees, to the church and and cave of St. Onuphrius, in which he ſpent a devout life for forty years. Which when we had viſited and gone for another quarter of an hour thro' the aforeſaid valley, we came to the ſtone which is called by the Greeks the Stone of the Fountains; which Moſes ſtruck [*o*] twice with his rod, as is

the impreſſion of the foot of Mahomet's camel, have engraved this alſo?

[*o*] N. B. Here our traveller is miſtaken in his quotation out of the Scriptures; for this is not the ſtone which Moſes ſtruck twice, as mentioned Numb. xx. 11. but the rock in the valley deſcribed

deſcribed Num. xx. 11. where it is ſaid, *And Moſes lift up his hand, and with his rod he ſmote the rock twice; and the water came out abundantly.*

Which aforementioned [*p*] ſtone, or ſolitary rock, is about twelve feet high, and about eight or

of *Rephidim*, where the children of Iſrael fought the Amalekites, before they arrived at *Mount Sinai*, as mentioned Exod. xvii. 7. whereas the ſtone which Moſes ſtruck *twice*, as mentioned Numb. xx. 11. is that ſtone which will be ſpoken of hereafter in this Journal, under the tranſactions of October 2.

[*p*] N. B. The Devil tempted our Saviour by quoting texts of Scripture; and as he hath continued ever ſince to endeavour by pious frauds to deceive, if poſſible, the very elect, he therefore exciteth men, of ſometimes good intentions, to forge falſe miracles, to invalidate by that means, as far as lies in his power thoſe which were performed by our Saviour and his apoſtles. One flagrant inſtance of which among many, are thoſe curſed and helliſh frauds practiſed by the Grecian monks of *Mount Sinai*, in graving impreſſions in the rock of the foot of Mahomet's camel, and of the body of St. Catharine and of Moſes; which would take off from the evidence which this wonderful rock of *Meribah* daily gives of the truth of the Moſaical hiſtory, if it was poſſible for the Devil to effect it. But as the marks in that ſtone are of ſuch a nature, as that human art is not capable of imitating them, the finger of God ſheweth its own handy-work in the ſupernatural fiſſures, which are broken deep into the ſolid granate in ſuch a manner, as not poſſibly to have been effected by human art. To convince the reader of which I ſhall here give him a copy of the deſcription of this remarkable ſtone, as I find it in the Travels of Dr. Shaw and Dr. Pococke.

The deſcription of this rock, as given us by my friend Dr. Shaw, is as follows: "After we had deſcended with no "ſmall difficulty down the weſtern ſide of this mountain, we "came into the other plain that is formed by it; which is *Re-*

ten feet broad, though it is not all of one equal breadth: it is a granate marble of a kind of brick-colour; compoſed of red and white ſpots, which are both duſky in their kind; and ſtands by itſelf

" *phidim*, Exod. xvii. 1. Here we ſtill ſee that extraordinary " antiquity, the rock of *Meribah*, Exod. xvii. 6. which " hath continued down to this day without the leaſt injury " from time, or accidents. It is a block of granate " marble, about four yards ſquare, lying tottering as it were " and looſe in the middle of the valley, and ſeems to have " formerly belonged to *Mount Sinai*, which hangs in a variety " of precipices all over this plain. *The waters which guſhed out,* " *and the ſtream which flowed withal*, Pſal. vii. 8, 21, have " hollowed acroſs one corner of this rock a channel about two " inches deep and twenty wide, appearing to be cruſtated all " over, like the inſide of a tea kettle that hath been long in uſe. " Beſides ſeveral moſſy productions that are ſtill preſerved by " the dew, we ſee all over this channel a great number of holes, " ſome of them four or five inches deep, and one or two in dia- " meter, the lively and demonſtrable tokens of their having " been formerly ſo many fountains. It likewiſe may be further " obſerved, that art or chance could by no means be concern- " ed in the contrivance: For every circumſtance points out to " us a miracle: and, in the ſame manner with the rent in the " rock of *Mount Calvary* at *Jeruſalem*, never fails to produce a " religious ſurprize in all who ſee it."

The account which my worthy friend Dr. Pococke gives of it is this: " Here they ſhew the rock, which, they ſay, Moſes " ſtruck and the waters flowed out, when God told him he " would ſtand before him upon the rock of *Horeb*, which was " afterwards called *Maſſah* and *Meribah*. It is on the foot of " *Mount Serick*, and is a red granate ſtone, fifteen feet long, ten " wide and about twelve high. On both ſides of it, towards the " ſouth end, and at the top of the ſtone, for about the breadth " of eight inches, it is diſcoloured as by the running of wa- " ter; and all down this part on both ſides, and at the top

in

in the aforementioned valley as if it had grown out of the earth, on the right-hand of the road towards the north eaſt. There remains on it to this day the lively impreſſion of the miracle then wrought: for there are ſtill to be ſeen places whence the water guſhed out, ſix openings towards the ſouth-weſt, and ſix others towards the north-eaſt; and in thoſe places where the water flowed the clefts are ſtill to be ſeen in the rock, as it were with lips.

WHICH when we had attentively obſerved, we proceeded on our journey, going directly forward towards the north-weſt; and after a journey of a ſmall half hour reached the end of the aforeſaid valley. Here we found a great plain, into which another valley opens itſelf, extending towards the north-eaſt. In this great plain, towards the ſouth-weſt, on a moderate riſing, is ſituated the garden of the convent of Friars, which is guarded by the Arabs, and has a ſmall ſtream of ſweet water running conſtantly through it, and with which it is ſupplied; and in the ſaid garden are nine very ſtately cedars, of which two exceed the reſt in height, and are of a prodigious ſize; beſides many other trees, ſuch as apples, pears, vines, etc. The little

" are a ſort of openings or mouths, ſome of which reſemble " the lion's mouth, that is ſometimes cut in ſtone ſpouts, but " appear not to be the work of a tool. There are about twelve " on each ſide, and within every one is an horizontal crack, and " in ſome alſo a crack perpendicularly down. There is alſo a " crack from one of the mouths next the hill, that extends two " or three feet towards the north, and all round the ſouth end: " The Arabs call this ſtone the *Stone of Moſes*."

church of St. Peter and St. Paul ſtands in the bottom of the garden, as alſo a ſmall building belonging to the convent, which is inhabited by the Arabs who watch the garden.

In this great plain, which is on the outſide of the garden, and which extends itſelf, as I obſerved before, towards the north-eaſt, that [q] tranſaction is ſaid to have happened which is deſcribed Num. xvi. 32. concerning the rebellion of Corah, Dathan, and Abiram, when the earth opened her mouth, and ſwallowed up them and their families. This plain or vale is pretty near of one equal breadth. When we had travelled through it from the garden of the convent about a ſmall half hour, we came to a place where the Greeks ſhewed us in the granate marble, which is of a brick-duſt colour (as moſt of the neighbouring mountains are) a hole or cavity, where, they ſay, Aaron caſt the head of the golden calf, as is deſcribed Exod. xxxii. 4. when the people gave him the golden ear-rings that were in their ears, and *he received them at their hand, and faſhioned it with a graving tool, after he had made it a molten calf.* And ver. 24. Aaron is repreſented as excuſing himſelf, ſaying, *And I ſaid unto them, Who-*

[q] Here our taveller and his informers are again miſtaken in the hiſtory of the tranſactions of the Iſraelites; for the rebellion of Corah, Dathan, and Abiram did not happen while Moſes was upon *Mount Sinai*, or in the neighbourhood of it; nor till the Iſraelites had arrived at the foot of *Mount Hor*, which is quite at the other end of this promontory, and had refuſed to go and take poſſeſſion of the land of *Canaan* after the return of the ſpies from thence, as mentioned Numb. xiv. 1, &c.

ſoever

ſoever hath any gold, let him break it off; ſo they gave it me: then I caſt it into the fire, and there came out this calf. This cavity is indeed formed in ſuch a manner, as to afford ſome ſmall reſemblance to the head of a calf, and hath marks in it ſomething like horns: it is in length about two feet and a half, in breadth two feet, and in depth two. At the bottom of it is earth or ſand, which ſeemed to me to be about three feet deep; but I cannot be poſitive as to that, ſince we neither had time nor opportunity for extracting it out of the cavity, or *model* as the Greeks pretend it to be; much leſs could we diſcover any impreſſions of a noſe or mouth, or of ears or eyes; wherefore, as the holy Scriptures ſpeak of the formation of a whole calf, and not of an head only, there ſeems to me to be a good deal of reaſon for rejecting this piece of tradition. The Greeks however, to impoſe the more upon the ignorant, ſay, that though it rain ever ſo much, no water is ſeen to lye in this hole: they perſiſt in this declaration, and alledge, in proof of it, [*r*] quotations out of the fathers: but Pere Claud Sicard ſays, that laſt year he found ſome ſnow actually lying in the cavity, and that it was quite filled with it; whence it is reaſonable to believe, that

[*r*] Quotations out of the fathers for proof of a matter of fact produced by perſons who live upon the ſpot, ſeem to be an odd kind of argument. And the introduction of Pere Sicard's opinion in oppoſition to this declaration of the Greeks, ſeems quite as odd; for they do not aſſert that ſnow will not lie there, but only that rain will not, which father Sicard's aſſertion does not contradict.

the cauſe why the rain doth not lie in it, is owing to ſome hole at the bottom of the cavity, which emits it as faſt as it enters and has paſſed through the ſand. But that in this place, or hereabouts, the Iſraelites worſhiped the golden calf, is ſomewhat probable, inaſmuch as there are ſome rocks here twelve or fifteen feet high, upon which, when the golden calf was ſet up, it might eaſily be ſeen and adored by all the people who were encamped in this wide and extenſive vale; and further, becauſe this place likewiſe anſwers and is ſituated directly over-againſt another vale to the eaſtward, by which, they ſay, Moſes deſcended from *Mount Sinai*, when he brought with him the tables of the teſtimony, and where, they ſay, it was that he broke them, when he came to the foot of the mountain.

Going on our journey thro' this valley, we came in a quarter of an hour, from the place diſtinguiſhed by the *head*, to that garden which we firſt ſaw when we came into theſe parts: here we found a ſpring of freſh water, and much fruit. And now having altered our rout towards the ſouth eaſt, at about the diſtance of a gun-ſhot from the garden they ſhewed us a ſtone, about two feet high from the ground, on which are ſeen ſome unknown characters, which however, they ſay, were engraved by Jeremiah the prophet in honour of Moſes and Aaron who were buried there. But this is what I give no credit to, ſince I find it written of the [s] burial

[s] As to the burial place of Aaron, it is expreſly ſaid that

place

place of Moſes, Deut. xxxiv. 6. *But no man knoweth of his ſepulchre unto this day.* At length, in a ſmall half hour from hence, we arrived at the convent of *Mount Sinai*, making this day, from the convent of the Forty martyrs hither, a journey of two hours and a quarter. And having finiſhed our progreſs, we ſaw every thing that was to be ſeen here with the greateſt ſatisfaction.

Sept. 19. The Greeks celebrated the feaſt of the bleſſed virgin Mary. And the archbiſhop again officiated, cloathed in his *pontificalibus*; and when maſs was done, we were, as uſual, conducted to the refectory, where, before dinner, we had our feet waſhed by ſome of the monks, the reſt chanting their devotions during the operation. And as ſoon as the waſhing was over, every one, according to his inclination and abilities, gave for the uſe of the convent either one or two *chequins*. As for the reſt of the time, while we ſtaid there, nothing remarkable happened.

Oct. 1. On this day we opened a cheſt, kept on the right hand of the preſbytery, in which are preſerved the relicks of St. Catharine; and the principal parts they brought forth to ſhew us, were the ſkull and left hand of this ſaint, having the fleſh and ſkin on it, but quite dried up, and covered with beautiful rings. After we had been favoured with

he died and was buried upon *Mount Hor*, at the further end of this promontory from *Mount Sinai*. See Numb. xx. 28. xxxiii. 38. Deut. xxxii. 50. And Moſes died on the top of *Piſgah* in the land of *Moab*, over againſt *Jericho*, Deut. xxxiv. 1, 5.

this

this ſight we were permitted to depart. Taking leave therefore of the archbiſhop, and the reſt of the monks, we came out of the convent about noon, amidſt the noiſy clamours of the Arabs, by the ſame way that we entered. When we arrived at the place of *The head*, we ſtopped, and, having pitched our tents, were forced to continue there the remainder of that day whether we would or not; but after a great deal of buſtle, we at length made our contract with the Arabs, to carry us back a better road by *Tor* than that which we came. Accordingly,

Oct. 2. We departed about two o' clock in the morning, and taking the ſame rout by which we came, we reſted after three hours and a quarter's travelling, ſtopping in a place where was good water, at no great diſtance from the [*t*] ſtone of Mahomet; and having laid in our proviſion of water, departed about eleven o' clock, and in about half an hour we again paſſed by the ſtone, where, as I ſaid, Mahomet ſeated himſelf; and in another hour we entered the [*u*] ſhady wood before mentioned. About three o' clock we paſſed by a large [*x*] rock on our left hand, in which, as in that

[*t*] See page 18. Sept. 12.

[*u*] This place is called *Barak*, ſee Sept. 12. p. 17.

[*x*] This is a very remarkable paſſage, it being the only place, in any book of Travels, in which I have ever met with the mention of this ſecond ſtone which Moſes ſtruck; though it is manifeſt from the Scriptures, that he ſtruck two different ſtones, and at very different times. And as this is in a retired part of the wilderneſs, it is a wonderful confirmation of the vera-

other

other rock which Moſes ſtruck with his rod, appear from the bottom to the top openings where water hath guſhed out. Which when we had paſſed by, we ſtopped in an open plain, where we ſtaid all night.

Oct. 3. About three quarters after three in the morning we departed from this place, and at four o' clock, being about day break, we turned out of the road by which we firſt came, and leaving the valley leading to *Marah* on the right hand, entered into a large vale between very rough mountains, commonly called *Gebel Faran*, our courſe then pointing towards the north weſt. And paſſing through this vale by a tolerably eaſy deſcent, we found it adorn'd with trees and dates on both ſides of us, here and there interſperſed with the habitations of Arabs, and full of birds, which entertained us very agreeably with their charming notes. About three quarters after eight we paſſed by a place on a mountain upon our right hand, called *Kabegin*, which was entirely deſtroyed, nothing re-

city of the Moſaical hiſtory: for which reaſon, independent of all curioſity, I ſhould think it worth while to employ ſome perſon to go thither, who ſhould be very particular in his deſcription of it. The firſt ſtone which Moſes ſtruck is mentioned in the xviith chapter of Exodus, to have been in the valley of *Rephidim*, and before the arrival of the Iſraelites at *Mount Sinai*. Whereas the ſecond, which Moſes ſtruck *twice* before the waters guſhed out, is mentioned in the xxth chapter of Numbers as being in the wilderneſs of *Kadeſh*; after the death of Miriam, and not long before the death of Aaron. So that there was about thirty-eight years diſtance between the one tranſaction and the other.

maining

maining of it but the ruins. And after a journey of another half hour we came to another ruined place, called [*y*] *Faran*, about a quater after nine, ſituated likewiſe on our right hand. This was formerly a large city containing many convents of the Greeks: For it was an epiſcopal city, under the juriſdiction of *Mount Sinai*; and formerly had the famous Theodorus for its biſhop, who wrote againſt the Monothelites. But at preſent nothing remains except heaps of ruins of this famous city. Here we were obliged to ſtop on account of the diſputes between the Arabs.

In this place no one is ſuffered to put pen to paper, by reaſon of a tradition they have, that here was formerly a [*z*] river, and that when an European was going to write down a deſcription of it, out of indignation it ſunk under ground, and has diſappeared ever ſince. We departed from hence

[*y*] This ſhould be written *Paran*. Which place was famous in hiſtory ſo long ago as in the days of Abraham; the four kings who took his nephew Lot priſoner, having firſt, in their paſſage round the Dead ſea, *ſmote the Horites in their Mount Seir*, or Mount Hor, *unto* El-Paran, *which is by the wilderneſs*. And from hence this wilderneſs is frequently called the Wilderneſs of Paran: See note in page 14. Sept. 8.

[*z*] This tradition is very remarkable. For as the author deſcribes his journey from the ſecond rock of Moſes towards this place to have been through a vale *by a tolerably eaſy deſcent*, it is poſſible that this tradition may have ariſen from the water which flowed out of this rock, and formed a river, which, as St. Paul deſcribes it [a], *followed them* during their abode in that part of the wilderneſs, but probably dried up ſoon after their departure.

[a] 1 Cor. x. 4.

ſoon

ſoon after three; and after three quarters of an hour we again ſtopped at a place called *Magai*, where we found good water, with which we plentifully ſupplied ourſelves.

Oct. 4. We departed from hence about three quarters after four in the morning, and continuing our journey by a pretty ſharp deſcent, got out at length from among the monſtrous mountains of *Gebel Faran*, and came to a large plain, furrounded however with high hills, at the foot of one of which we repoſed ourſelves under our tents at about half an hour after ten. Theſe hills are called *Gebel el Mokatab*, that is, *The written mountains*: For as ſoon as we had parted from the *mountains of Faran* we paſſed by ſeveral others for an hour together, engraved with ancient unknown characters, which were cut into the hard marble rock ſo high as to be in ſome places at twelve or fourteen feet diſtance from the ground: and though we had in our company perſons, who were acquainted with the Arabic, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkiſh, Engliſh, Illyrican, German, and Bohemian languages, yet none of them had any knowledge of theſe characters; which have nevertheleſs been cut into the hard rock with the greateſt induſtry, in a place where there is neither water, nor any thing to be gotten to eat. It is probable therefore theſe unknown [*a*] characters

[*a*] The learned allow that the ancient Hebrew character, having been diſuſed during the Babyloniſh captivity, is loſt, and that it is the Chaldee character which we now uſe inſtead

contain

contain ſome very ſecret myſteries, and that they were engraved either by the Chaldeans, or ſome other perſons long before the coming of Chriſt. In this place, where we this day reſted, there are two roads, one leading through a valley to *Tor*, and ſtretching directly weſtward; the other road, towards the north weſt, leading directly to *Sueſs*. Here the Arabs refuſing to carry us all, according to our agreement, to *Tor*, a violent buſtle aroſe, till at length it was concluded we ſhould go directly to *Sueſs*, paſſing by the baths of *Pharao*; of which by and by. Thus ſubmitting, whether we would or not, to the determination of the Arabs, the day following, being

Oct. 5. We departed at half an hour after ſix, and by that road which leads north weſt proceeded towards the baths of *Pharao*; and continuing our journey through theſe mountains, which, they ſay, are alſo written with unknown characters like the others, we ſtopped, at half an hour after nine, in a plain totally ſurrounded with mountains. After dinner we went to a neighbouring valley which lay weſt-ward, called *Megena*, where is a grotto cut with infinite labour in the marble rock, the entrance into which is, by the injury of time and weather, for the moſt part obſtructed by great

of it. The probability is therefore, that theſe characters are the ancient Hebrew character, which the Iſraelites having learned to write at the time of the giving the law from *Mount Sinai*, diverted themſelves with practiſing it on theſe mountains during their forty years abode in the wilderneſs.

ſtones;

ſtones; and even the cave itſelf almoſt half filled with ſand. Being obliged to uſe the help of candles and other lights, on our entrance we came immediately to a great hall, ſupported on every ſide by rude unfiniſhed pillars. This grotto, we could perceive, reached a great deal further; but on account of the exceſſive heats, we declined exploring it on, and we found that the further we went, the more the paſſage was obſtructed with ſand. At length we concluded that this cave was built for a [*b*] burial place to the Egyptians. But the inhabitants of the place, as well as the Arabs, ſay that a certain Schiech, called Abuzelime, dwells in it, who drinks coffee continually brought from Mecca by birds, and pounded in mortars by angels; with many other ſuch like fables, which I do not think worth while to enumerate.

Oct. 6. We departed from hence at three quarters after four, and having reached the top of a mountain by an eaſy aſcent, about three quarters after ſeven we diſcovered the *Red-ſea* lying to the weſt. We all, however, travelled down on foot, the deſcent being pretty ſharp; and a little afterwards came to a plain, where we proceeded ſtreight forward between the hills; and at ten o' clock, coming out from among the mountains towards the

[*b*] This ſuppoſition is in my opinion a little extravagant, conſidering the great diſtance this place is from *Egypt*. But I ſee no reaſon why it may not have been made by the Iſraelites, during their abode in the wilderneſs, for ſome public uſe or other.

north

north weſt, we approached to the ſea ſhore; and continuing our journey till half an hour after eleven, we then ſtopped, and reſted ourſelves in a plain at about an hour's diſtance from the ſea. This we did on account of ſome freſh water we found here, of which we laid in a good quantity againſt our enſuing journey over the next mountains, at an hour's diſtance from us towards the eaſt.

Oct. 7. HERE we remained till after mid-day, and about two o' clock ſet forward, keeping upon the ſea ſhore; till about ſun-ſet we again left the ſea, and arrived between the mountains by a tolerably eaſy aſcent, after we had paſſed the mountain called *Gebel el Scheitan*, that is, the Mountain of the Devil; which, as it is entirely of a black colour, gives foundation for the Arabs to report, that the devil ſometimes dreſſed his victuals under it, by the ſmoke of which it acquired that blackneſs. They relate alſo another fabulous hiſtory about a head erected on high towards the entrance into the mountains, upon the left hand of the road; being a very large ſtone, ſuppoſed to have been the head of a ſea captain, whoſe name was Baube, which was cut off by the Arabs, and put on the ſummit of that mountain where it now remains, and that in one night's time it was turned into ſtone; and, they ſay, ſhould any one throw it down from the place where it is fixt, it would by next day be reſtored to its ſituation. But theſe are only the fables of the Arabs. Proceeding on by the duſk of the evening in the forementioned valley, till three

quarters

quarters after ſix, as it was full of trees, we reſted there that night.

Oct. 8. We departed from hence about ſun-riſe, and after a journey of three hours ſtopped, on account of a diſpute with the Arabs, whether we ſhould go, or not, to the baths of *Pharao*. And after a quarter of an hour we again ſet forward, ſtill deſcending a moderate hill, till we came to a place where two roads meet, one leading directly to *Sueſs*, and the other, on the left hand, to the baths of *Pharao*. Here a terrible diſſenſion aroſe, and the utmoſt confuſion, ſome taking the rout towards *Sueſs*, and others going towards the baths of *Pharao*; till at length, after a dreadful conteſt, thoſe returned who had departed for *Sueſs*, and all went on together by the valley which leads to the baths of *Pharao*.

Having travelled two hours we got clear of the mountains, and came nearthe ſea, which lay to the weſt of us; and continuing our road towards the ſea coaſt, after a journey of one hour we ſtopped. Then changing our rout to the left, we travelled ſouthwards upon the ſea ſhore, and came with our dromedaries to the baths of *Pharao*, which are about three quarters of an hour from the high road; where being arrived, we conſidered the place very accurately. It is at the foot of an exceeding high mountain, ſtretching from eaſt to weſt till it terminates on the ſea at about the diſtance of a ſtone's caſt from it; and in this intermediate ſpace the aforementioned mineral waters break forth, and bubble up, making three diſtinct

ſtreams, which run into the ſea, and are ſo hot that a man can hardly bear his hand or foot in them. Theſe waters have a ſalt and ſulphureous taſte, and leave a yellow tinge behind on the place from whence they iſſue, but are otherwiſe in themſelves very clear and pellucid. At length we came to the fountain head, where are two caves or hollows in the mountain, which diminiſh irregularly: that towards the left, being the largeſt, forms itſelf, as it were, into a chamber, into which when any perſon enters, it raiſes as wonderful a ſweat as if he was in a very hot bath. Hither many ſick perſons reſort, and by ſweating for forty days ſucceſſively, and regular diet, and drinking the mineral water, recover their health.

THE water is often ſent for to *Cairo*, by thoſe that cannot conveniently come to the fountain, and frequently drunk at home with good ſucceſs. The inhabitants of the place ſay, that if you put four eggs into any of the baths, three of them will be boiled, and the fourth will diſappear. But this I give no credit to, unleſs I had ſeen the experiment. They are called [*c*] *Hamam el Pharaone*, that is, the baths of *Pharao*; becauſe poſſibly they might formerly have been frequented by Pharao. Whence alſo the adjoining ſea, which is three or four leagues broad, is called *Berke el Pharaone*, or the lake of Pharao. And as it is a good ſtation for caſting anchor in, a ſhip happened at this very time to be

[*c*] Hence poſſibly hot baths in England are called *hummums*. See alſo the note, p. 14. Sept. 8.

riding

riding here at anchor, waiting for a favourable wind to carry her to *Gidda*.

HAVING taken a careful view of this bath and the places about it, we departed to join the reſt of our caravan, and overtook it late at night, on the ſea ſhore in the valley of [*d*] *Gorondu*, where the rivulet beforementioned empties itſelf into the ſea; and is here both bitter and ſalt, and very diſagreeable to the taſte. We ſpent in this place a very uneaſy night, on account of the high wind, which drove the ſand in great quantities upon us, and incommoded us very much.

Oct. 9. ABOUT ſun-riſe we departed, and in our courſe along the ſea-ſhore were ſtill much diſturbed by the high wind. After a journey of ſix hours, having left all the mountains, we travelled over ſeveral little hills and riſing grounds, and reſted in a place where were ſeveral tufts of green graſs; and refreſhing ourſelves with a moderate dinner, we travelled on again for four hours and a half, till it was pretty late in the night; and, two hours before we ſtopped, paſſed a place near the ſea where was a ſtream of excellent ſweet water.

Oct. 10. THAT we might get beyond *Sueſs*, we departed from hence ſoon after mid-night; but in about two hours it became ſo dark, that we were forced to ſtop whether we would or not, for fear of the camels falling. And at half an hour after four, it being dawn of day, we ſet forward again, and in ſeven hours came to the wells of

[*d*] See Sept. 8. p. 14.

Moſes, called [e] *Ain el Muſa.* Immediately upon our arrival here, all of us who were on horſeback purſued our journey, and rode on before, to provide a ſhip to carry us all to the other ſide of the gulph. After we had taken ſome reſt, the caravan came up to us about five o'clock; by which time the ſhip being got ready, we went aboard with all our concerns; and when landed, lodged ourſelves in our former [f] camp on the outſide of the city of *Sueſs.* Here we found only two ſhips, which were to ſail in two days time.

Oct. 11. We remained in our tents at *Sueſs*, being viſited by the Chriſtians of the place, who alſo entertained us with an elegant ſupper.

Oct. 12. This whole day we ſaw thoſe Arabs paſſing by who are the moſt inveterate enemies to the Arabs of *Mount Sinai.* And leſt we ſhould encounter them on the road, we ſtaid on purpoſe till the following day.

Oct. 13. And now imagining that all the Arabs, who were at enmity with us, were gone by, we departed from *Sueſs*; and after a journey of a good hour ſtopped at [g] *Bir el Sueſs*, before deſcribed; after a moderate dinner here, we again ſet forward, and when we were not far diſtant from [b] *Agirut* we perceived a caravan of our enemies juſt over againſt us, which we all thought had paſſed by long before; ſo that tho' they were going another road at the diſtance from us of a gun-ſhot, yet our Arabs nevertheleſs prepared themſelves for battle, alighting from their camels, and marching

[e] See Sept. 6. p. 11. [f] See Sept. 5. p. 10.
[g] See Sept. 5. p. 10. [b] See Sept. 5. p. 9.

on

on foot armed with lances, ſwords, and guns; while four of the chief of them galloping their horſes between the enemy's caravan and ours, attempted, by inſulting them in this bravading manner, [*i*] to provoke them to an engagement. For though the camels of our enemy's caravan were much more numerous than ours, yet we were ſtronger in the number of armed men; ſo that they durſt not attack us, but haſtened their pace to paſs by us: and it was not unpleaſant to behold thoſe that were in the rear galloping after the reſt for fear we would take them priſoners. Soon after they were gone, we turned towards the road by which our enemies came, which was upon our right hand; and having paſſed *Agirut* upon our left hand, of which we have [*k*] already ſpoken, we continued our courſe between hills and riſing grounds, interſperſed here and there with tufts of green herbs, on which the camels fed, being about ſix Italian miles diſtant from the road which we paſſed in our former journey. At length we ſtopped when we were come three hours and a half from *Agirut*, ſeven hours and a half from *Sueſs*, and within ſight of the mountains of [*l*] *Hubebi*, which were about a good league diſtant from us towards the north.

Oct. 14. At half an hour after four in the morning we departed again from this place, and about ſun-riſe ſaw ſeven animals called Gaſell, and a good many hares feeding on the aforementioned green tufts. And having paſſed by the mountain *Hubebi*,

[*i*] Or at leaſt to ſhew they were not afraid of them.
[*k*] See Sept. 5. p. 9. [*l*] See Sept. 4. p. 9.

at, as I ſaid, about a league's diſtance, we ſtopped at half an hour after eleven; and at one o'clock, after dinner, we again ſet forward on our journey, and travelled till half an hour after five, when we ſtopped near a little hill.

Oct. 15. We proceeded on our journey this morning at about half an hour after five, travelling, as before, between hills and riſing grounds, and reſted ourſelves at half an hour after nine. And having quitted the road that leads by the village of [*m*] *Chanke*, we purſued our journey directly towards *Cairo*. For which place we ſet forward at half an hour after one, leaving thoſe [*n*] ſandy hills on our right hand through which we paſſed in our former journey. And a little before ſun-ſet we aſcended up a little hill called *Daber el Homar*, that is the *Aſſes back*, from whence we got a view of the ſituation of *Cairo*, at four hours and a half diſtance from us; and proſecuting our journey between twilight and the light of the moon, we at length came, about nine o'clock, to the laſt ſtage, called [*o*] *Ukalt el Bahaar*, where our friends were gathered together expecting our arrival. They received us very affectionately, with ſinging, and exultations, and embraces; and, according to the cuſtom of the orientals, ſpending the night in noiſy clamours, and clapping their hands.

Oct. 16. This day we entered the city, in good health, by the port of *Baab el Naaſar*; and I arrived at my own houſe: thanks be to God, who brought me thither ſafe from all miſchief.

[*m*] See Sept. 2. p. 7. [*n*] See Sept. 3. p. 9. [*o*] See Sept. 1. p. 6.

AND

AND, GENTLEMEN, when the perſon, whom you think proper to employ, is gotten ſo far as *Mount Sinai*, I think it would be adviſeable to engage him to take a view of that whole promontory; and in particular to go and viſit *Sharme*, which, [*a*] Dr. Pococke ſays, is about a day and a half's journey ſouth-eaſt from *Mount Sinai*; and from whence the Monks of *Mount Sinai* are chiefly ſupplied with fiſh. Which I ſuppoſe to be the place where Jethro the prince of *Midian* lived, whoſe daughter Zipporah was married to Moſes; becauſe it is manifeſt that Jethro lived at about that diſtance from *Mount Sinai*: for it is ſaid in the book of Exodus, when Moſes was returning to *Egypt* by command from God, and was bringing his wife and children along with him, that when he was arrived at the firſt [*b*] ſtage from the habitation of his father-in-law Jethro, he there was met by the angel of the Lord, who obliged him to ſend his wife and children [*c*] back again. After which he purſued his journey, and met his brother Aaron at [*d*] *Mount Horeb*: whence alſo it appears

[*a*] Pococke's Travels, p. 137. [*b*] Exod. iv. 24.
[*c*] Exod. xviii. 2. [*d*] Exod. iv. 27.

that *Horeb* lay in the road between the habitation of Jethro and *Egypt*.

And probably it was from this ſituation near the ſea ſhore, that the family of Jethro were called [*e*] Kenites. The word *ken* in Hebrew ſignifies a *neſt*, a hole, or cave: and therefore Balaam, when he was bleſſing the Iſraelites, and looked upon the Kenites who were among them, took up his parable, and ſaid, *Strong is thy dwelling place, and thou putteſt thy* NEST *in a rock*. Numb. xxiv. 20.

He ſhould likewiſe viſit [*f*] *Dizahab*, which is mentioned Deut. i. 1. and which is to this day called [*g*] *Dzahab* or *Meenah el Dzahab*, which literally ſignifies the port of gold; and is probably the ſame place with *Eziongeber*, mentioned Numb. xxxiii. 35. and Deut. ii. 8. as alſo 1 Kings ix. 26. and 2 Chron. viii. 17. as being that port in the *Red-ſea* from whence Solomon ſent his ſhips to bring gold from *Ophir*. And poſſibly in croſſing over the promontory from thence towards *Egypt*, he may find out ſome traces of the city of *Kadeſh*, mentioned Numb. xx. 16. and in numberleſs other places; from whence that whole

[*e*] Judg. i. 16. iv. 11, 17.

[*f*] In the Hebrew it is *Zahab*, or *Dzahab*, as it ſhould have been tranſlated.

[*g*] Shaw's Travels, p. 356.

wilderneſs

wilderneſs was denominated *the wilderneſs of Kadeſh*. Which city was originally called *En-Miſhpat*, that is, the fountain or ſeat of judgment, Gen. xiv. 7. it probably being the chief city of the territory, and the place where the courts of judicature were held. The fixing of the ſituation of which place would give great light into the hiſtorical part of the travels of the children of *Iſrael* during the time of their forty years wandering in the wilderneſs of *Kadeſh*.

On his return to *Egypt* he might be deſired to make a particular enquiry into the ſituation of *Memphis*; which, though it is fixed by Sir Iſaac Newton, and Dr. Shaw, and others, to have been at *Geeza*, on the weſtern banks of the *Nile*, juſt over-againſt *Grand-Cairo*; yet, according to Herodotus, muſt have been a good deal higher up the river, on the ſouth-eaſt corner of the lake *Mœris*, or *Birque of Charon* as it is now called. [*b*] Dr. Pococke hath indeed placed it a little higher up the river than *Geeza*, that is, between *Mokanan* and *Metraheny*. But in my humble opinion it muſt have been ſtill higher up, and nearer to the lake *Mœris*; as I think will ſufficiently appear from quoting the deſcription given of it by Herodotus.

[*b*] Poc. Trav. p. 40.

Who

Who ſays, "that the prieſts informed "him that Menes, who was the firſt king of "*Egypt*, by throwing up a rampart above "*Memphis*, of about 100 [*i*] ſtades in length, "ſtretching towards the ſouth, dried up that "part of the *Nile*, which to his time had "paſſed by the foot of the mountain of ſand "in *Libya*, and cauſed the water to run from "a certain angle, through the hills, by a new "chanel. That this chanel was diligently "preſerved in his time; and annually repair-"ed by the Perſians; becauſe, if the river "ſhould at any time break through the bank, "the whole city would probably be drowned. "They add, ſays he, that the ſame Menes, "after he had diverted the courſe of the wa-"ter, built the city, which to this day is "called *Memphis*, within the ancient bed of "the river. And indeed this place is "ſituated in one of the narroweſt ſtraits of "*Egypt*. That, *on the north and weſt ſide*, he "cauſed a lake to be made without the walls "from the river, which paſſes on the eaſtern "part: and founded the magnificent and me-"morable temple of Vulcan in the ſame city."

Thus far Herodotus. Menes, though he is

[*i*] A ſtade is an Egyptian meaſure, equal to 200 fathom or 400 yards. So that, allowing 2000 yards to a mile, this rampart was twenty miles long.

here mentioned by Herodotus as the firſt king of *Egypt*, was very far from being ſuch, as I have ſhewed in the introduction to that treatiſe, publiſhed a few years ago, entitled, *The chronology of the Hebrew bible vindicated*, etc. but which ſhould have been entitled, *Obſervations on the Pentateuch of Moſes, wherein the chronology* etc. He was indeed the firſt king of *Memphis*, and ſeems to have transferred the ſeat of empire from *Thebes* to *Memphis*: for Diodorus poſitively ſays, that *Memphis* was not built till eight generations after the building of *Thebes*; and that the riſe of *Memphis* was the downfal of *Thebes*.

HOWEVER, as Menes is here mentioned to have built *Memphis*, and at the ſame time to have cauſed a lake to be made on the north and weſt ſide of the walls of it, in my opinion nothing can be plainer, than that, according to this deſcription, the ſituation of *Memphis* muſt have been on the ſouth-eaſt corner of the lake [*k*] *Mœris*, and that this city ſtood between the lake and the river *Nile*, which ran upon the eaſtern ſide of it.

[*l*] STRABO, ſpeaking of *Memphis*, ſays in one place, that it was in the neighbourhood

[*k*] This lake is called the lake *Mœris*, becauſe, though it was begun by Menes, it was finiſhed by Mœris.

[*l*] Strabo, l. xvii.

of

of the Pyramids; and in another place that *Memphis* was [*m*] forty ſtades diſtant from the Pyramids. But he does not ſay whether to the north or ſouth of them; and therefore this, as [*n*] Doctor Shaw alledges, may prove the ſituation of *Memphis* to have been where *Geeza* is now. But this difficulty is cleared up by [*o*] Pliny, who wrote not long after Strabo, and poſitively ſays, that the Pyramids are ſituated between *Memphis* and the *Delta*. Whence it follows of conſequence, that *Memphis* was ſituated forty ſtades, or eight miles ſouthward of the Pyramids.

And what adds greatly to the ſtrength of what I have here advanced, is the opinion of a very accurate and judicious writer, who was ſeveral times upon the ſpot, and joins with me in my ſentiments herein. The perſon I mean is Monſieur Maillet, who was ſixteen years conſul for the French nation, and was more than once as high up in *Egypt* as the lake *Mœris*. And in his ſeventh letter he declares poſitively, that there are at preſent ſuch ruins to be ſeen on the borders of the lake *Mœris*, at the ſouthern entrance into the *Plain of mummies*, as are inconteſtable proofs that ſomewhere hereabouts muſt have

[*m*] Or eight miles. [*n*] Shaw's Travels, p. 340.
[*o*] Plin. Nat. Hiſt. l. xxxvi. c. 16.

been

been the ſituation of that capital of the Egyptian empire. He ſays moreover, that at the bottom of the lake there are to this day to be ſeen the ruins of pillars, obeliſks, and buildings, when the overflowings of the *Nile* are not conſiderable enough to repleniſh the lake with water; which happened twice during the ſixteen years of his conſulate; but particularly in the year 1697, when the ſurface of this lake was five or ſix cubits lower than uſual, and gave the ſpectators, to their great ſurprize, an opportunity of ſeeing the ruins of a vaſt city at the bottom of this immenſe reſervoir.

WHICH agrees ſo exactly with the account given by Herodotus of the ſituation of *Memphis*, that it is almoſt impoſſible to be deceived in it. For he ſays that Menes, by throwing up a rampart above *Memphis* of about an hundred ſtades in length, ſtretching towards the ſouth, dried up that part of the *Nile*, which to his (Menes') time had paſſed by the foot of the mountain of ſand in *Libya*. That this rampart was diligently preſerved in his (Herodotus') time, and annually repaired by the Perſians; becauſe, if the river ſhould at any time break through the bank, the whole city would probably be drowned. Which we find by experience hath accordingly happened to a great part of that vaſt city, either by the negligence of the inhabitants, or the wilful

deſigns

deſigns of their enemies. And indeed it is no otherwiſe to be accounted for, how it ſhould come to paſs that the ſituation of this great city ſhould at preſent be diſputable; and that there ſhould be ſo few remains left above ground, even of the ruins of ſo immenſe a city, in a country remarkably famous for the happy diſpoſition of its climate in the preſervation of its antiquities.

THERE is alſo a remarkable circumſtance attending the lake *Mœris*, which ſhews the ſituation of this city of *Memphis* to have been originally, as it is deſcribed by Herodotus, ſouthward of the Pyramids and the *Plain of mummies*, or the burial place of the Egyptians: which circumſtance occurs to me from the name given to this lake, even to this day, by the Arabians; and that is, the *Birque* or lake *of Charon*. Becauſe as it is acknowledged that the *Plain of mummies*, or burying place of the ancient Egyptians, lies to the north of the lake *Mœris*, therefore, in order for the corpſes of the Egyptians to be brought by boat to this burial place, it is neceſſary they ſhould come ſomewhere from the ſouth. And as *Memphis* lay, according to Herodotus, on the ſouth-eaſt corner of the lake *Mœris*, therefore it is more than probable, that it was the cuſtom of tranſporting the corpſes of the ancient inhabitants of *Memphis*, in Charon's ferry-

boat, from *Memphis* to the *Plain of mummies*, which firſt gave occaſion to this denomination being given to that lake, as well as to the inventions of the Grecian poets with regard to a great part of the heathen mythology; as is poſitively aſſerted by Diodorus Siculus, who mentions it as an Egyptian cuſtom of ancient date, for perſons to be appointed at every one's interment to examine their paſt lives: "And "that, before the body was buried, the rela- "tions of the deceaſed gave notice, both to "the *judges* and the friends of the deceaſed, "of the day appointed for the interment, "ſaying, that ſuch a one, naming the de- "ceaſed by his name, *is about to paſs the lake.* "Then, the judges, to the number of forty, "ſitting in a place prepared for them in the "form of a ſemicircle, on the other ſide of "the *lake*, the corpſe was brought over to "them in a boat, conducted by a perſon, "who in the Egyptian tongue was called "Charon: but before the corpſe was ſuffered "to be put into its coffin, every one was per- "mitted to accuſe the dead perſon. And if "he was found to have lived a wicked life, "the judges gave ſentence that he ſhould not "be allowed to be buried. But if no accuſer "appeared, or the accuſer was convicted "of falſehood, then the friends of the de- "ceaſed made a funeral oration in his favour,

"and

" and put the corpſe into its coffin, and car-
" ried it to the place of interment: but thoſe
" who were condemned to be unworthy of
" ſepulture, either on account of crimes or
" debts, were carried home again by their
" friends, and prohibited from being put even
" into a coffin. Which cuſtom, ſays he,
" Orpheus having obſerved, he from thence
" framed the fables of the infernal Deities."
And in the following chapter he particularly mentions *Memphis* as the place from whence Orpheus borrowed the ſcene of the lake *Acheruſia*, and the *Elyſian fields*: For, ſays he,
" there are about *Memphis* delightful fields
" and lakes filled with *aromatic reeds*; and
" in this place it is that the Egyptians for
" the moſt part bury their dead. And it is
" theſe corpſes which are brought over the
" lake *Acheruſia* to the burying place of the
" Egyptians, and are there depoſited, that
" gave riſe to all thoſe fictions which the
" Grecians have raiſed concerning the in-
" fernal Deities." Where it is to be obſerved, that theſe *aromatic reeds*, with which this lake and the adjoining lands abound, are in the original called ἀχερώϊς, *acheroës*, and therefore it is probable that this lake was from thence denominated Ἀχερουσία λίμνη, the *Acheruſian lake*: which alſo ſhews the abſurdity of all thoſe derivations of the word *Acheron*, that

are

are to be found in the Greek Lexicons. And probably theſe *acheroës* are the ſame with thoſe *ſweet ſcented reeds*, or *kanes* as they are called in the Hebrew, which are mentioned Exod. xxx. 23. and Jer. vi. 20. that were made uſe of by the Iſraelites in the compoſition of their perfumes; and are ſpoken of as being brought from a far country.

THIS however is manifeſt from what is before ſaid, that the lake *Mœris*, or the *Acheruſian lake*, or the *Birque of Charon*, bordered on the city of *Memphis*, and lay between that city and the *Plain of mummies*, or the burying place of the Egyptians.

As to the time when this practice was firſt inſtituted, Diodorus ſeems to be of opinion that it was introduced by Menes, a prince, as he ſays, of great wiſdom and virtue, and who firſt taught the Egyptians to worſhip the Gods. And as Herodotus mentions Menes to be the perſon who founded *Memphis*, it is not improbable that he might at the ſame time have been the author of this cuſtom. Certain it is, that the Egyptians from the moſt early times paid a great veneration to ſepulchral rites, as is manifeſt from the hiſtory of Jacob, and the ſkill the Egyptians ſhewed, and the expence they were then at, in burying their dead. The denial therefore of theſe

rites, being looked upon by them as a grievous puniſhment, might, as it probably was, be eaſily made uſe of by Menes as a wiſe piece of ſtate policy.

But as to the time when this cuſtom was firſt left off or intermitted in *Egypt*, that does not ſo poſitively appear; and therefore we muſt have recourſe to conjectures. It is plain from Diodorus, that it was in practice in the time of Orpheus, who being an Argonaut, lived one generation before the war of *Troy*; and probably continued till the time of Cheops king of *Egypt*, who lived two generations after the Trojan war. For the war of *Troy* happened when [*p*] Proteus reigned in *Memphis*, and Thonis was governor under him of the Canopic mouth of the *Nile*. Proteus was ſucceeded by Rampſinitus, and Rampſinitus by Cheops. Now Herodotus ſays, that the prieſts told him, that to the reign of Rampſinitus juſtice and good order were preſerved in *Egypt*, and that the kingdom flouriſhed in plenty; but that Cheops, who ſucceeded, was a moſt flagitious tyrant: for after he had ſhut up all the temples, and forbidden the public ſacrifices, he oppreſſed the Egyptians with hard labour, etc.

[*p*] Herod. l. ii. Hom. Odyſſ. l. iv.

Now

Now if we ſuppoſe theſe forty judges to have been prieſts, as, according to the ſuppoſition of [q] Mr. Warburton, it is more than probable they were; and that they had ſtretched their authority by degrees ſo far beyond its original inſtitution, as to render it neceſſary for the prince to interpoſe and to aboliſh this court of judicature in *Memphis*; there will then be a ready ſolution for all thoſe abuſes and invectives with which the memory of Cheops was loaded by the prieſts.

And that this was really the caſe, is very likely, becauſe Herodotus ſays that Cheops ſpent ten years in building a bridge five ſtades (or a mile) in length, and ſixty feet broad, and in the higheſt part forty eight feet in altitude. Herodotus does not ſay where this bridge was built: but as he mentions that Menes, when he built *Memphis*, cauſed a lake to be made on the north and weſt ſide, without the walls, from the river, which paſſed on the eaſtern part, it is plain that *Memphis* was ſurrounded on three ſides by water. And as the *Plain of the mummies* undoubtedly lay northward of the lake, the inhabitants of *Memphis* were obliged to paſs this lake of Charon, in order

[q] See the ingenious diſſertation of Mr. Warburton on the ſixth book of Virgil's Æneid, in the firſt vol. of his *Divine legation of Moſes.*

to bury their dead. I ſuppoſe therefore it was over this part of the lake, which ſeparated *Memphis* from the *Plain of mummies*, that Cheops built his bridge when he demoliſhed the court of inquiſition which was held by the prieſts; and by that means rendered Charon's ferry boat entirely uſeleſs. For I think it is hardly poſſible for a bridge, in that early age of the world, to have been built over the main ſtream of the *Nile*, conſidering the violence of its inundations: and therefore I ſuppoſe that part of the *Acheruſian lake*, which lay northward of *Memphis*, to have been only a ſort of canal, contrived for the better carrying off the inundations of the *Nile* out of this lake, over which Cheops built this bridge for the convenience of the inhabitants of *Memphis*.

THESE, however, are only conjectures; and indeed all authors, that have ever written concerning the early ages of the kingdom of *Egypt*, complain of the want of materials. [*r*] Sir Iſaac Newton obſerves, that all the hiſtories of the ſeveral kingdoms of the world may juſtly be looked upon as fabulous, till about fourſcore or an hundred years before the practice of literary writing in thoſe ſeveral countries; and as there is no account of any

[*r*] Newt. Chron. p. 7.

tranſ-

tranſactions in *Egypt*, which can be depended upon, till about that period of time before the reign of Seſoſtris; ſo I conclude of courſe that the art of literary writing was not known in *Egypt* till about that time. For Herodotus, who is the only prophane author who can with any certainty be relied on with regard to ancient *Egypt*, goes no further back than the tranſlation of the Egyptian empire to *Memphis* by Menes, about three generations before Seſoſtris; and ſays that, before that time, the prieſts informed him that *Egypt* was governed by the Gods. And it may be taken for granted, that when any nation or people are referred to the Gods for their hiſtory, the people of that nation were at that time ignorant of the art of literary writing.

When the art of literary writing firſt began, I cannot ſay poſitively; but certain it is, that we have not the leaſt traces of it before the time of Moſes. But after the delivery of the law upon *Mount Sinai*, and the Iſraelites were [s] ordered to write ſome of the words of the law on the poſts of their doors, and on their gates, every one who had the leaſt genius would endeavour to learn and practiſe the art of literary writing. And accordingly we

[s] Deut. vi. 9. 11. 20.

find from the aforementioned Journal, that in the wilderneſs of *Kadeſh*, where, ſoon after the giving of the law, the children of *Iſrael* wandered for forty years, there are whole mountains which are engraved, with inexpreſſible labour, with characters at preſent unknown, but which, there is great reaſon to ſuſpect, were the ancient Hebrew characters; which, being loſt by diſuſe during the Babyloniſh captivity, were ſupplied by the Chaldee characters in their ſtead.

And as [*t*] Joſhua was ordered to write the words of the law upon large ſtones on *Mount Ebal*, as ſoon as he had paſſed over *Jordan*, which he accordingly did, literary writing muſt from thence become tolerably well known to the Canaanites as well as the Iſraelites. Hence it was that Cadmus, who was a Canaanite, or, as Herodotus aſſerts, a Tyrian, which is the ſame thing, might alſo learn the art of literary writing, ſince it was not till ſome years after the paſſage over *Jordan* that Joſhua was able to diſpoſſeſs the Canaanites, and drive them out of the land by a total overthrow of their forces [*u*] *at the waters of Merom*, where *the Lord delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto great Sidon.* From which

[*t*] Deut. xxiii. 7. Joſh. viii. 30. [*u*] Joſh. xi. 7, 8.

place,

place, or from *Tyre*, it probably was that Cadmus, with the reſt of his defeated companions, took ſhipping, and fled into *Greece*, and carried with them the art of literary writing. And hence it is that the Phœnicians are ſaid by Lucan to have been the inventors of literary writing:

Phœnices primi, famæ ſi credimus, auſi
Manſuram rudibus vocem ſignare figuris.
Luc. l. iii.

For that the Cadmonites were one of thoſe colonies which were diſpoſſeſſed of their habitations by Joſhua, is plain from hence, becauſe they are particularly ſpecified in the promiſe made by God to Abraham, when he made a covenant with him, to give him the land of *Canaan* for a poſſeſſion, ſaying, [*x*] *Unto thy ſeed have I given this land, from the river of Egypt to the great river the river Euphrates. The Kenites, and the Kenezzites, and the* CADMONITES, *and the Hittites.*

DIODORUS [*y*] accordingly ſays, that Cadmus, who was the head of this tribe, brought the art of literary writing from *Phœnicia* into *Greece:* wherefore thoſe letters, ſays he, are called Phœnician. And in another [*z*] place

[*x*] Gen. xv. 18, 19. [*y*] Diod. l. ii. c. 5.
[*z*] Diod. l. v. c. 13.

he ſays, that Cadmus came to *Rhodes*, and brought with him the Phœnician letters: where was found an ancient vaſe with this inſcription, that *Rhodes* was about to be deſtroyed by *ſerpents*: that is, by the Hevites, who were his countrymen, and accompanied Cadmus from *Phœnicia* into *Greece*; the word *Heva* in Hebrew ſignifying a *ſerpent*.

And indeed if we conſider the whole ſtory of Cadmus, as related by the Grecian hiſtorians, whoſe wife's name is ſaid to be Hermione, and that he raiſed ſoldiers by ſowing of ſerpents teeth, it will add a ſtrong confirmation to this opinion, that Cadmus was one of thoſe Phœnicians, who were driven out of *Canaan* by Joſhua, when he purſued them to great *Sidon*. For when Joſhua numbered the hoſts, which came out againſt him to battle in the land of *Canaan*, he reckons up amongſt them [*a*] *the Hevite under Hermon*. And now let us but ſuppoſe that Cadmus, the head of the Cadmonites, was married to the daughter of his unfortunate neighbour and ally the king of *Hermon*, whoſe ſubjects were called Hevites, and who being driven from their country by Joſhua were forced to fly into *Greece*, and there is an eaſy ſolution of this mythological ſtory of the

[*a*] Joſh. xi. 3.

Grecian

Grecian Cadmus. For as the denomination or name, which was given to the daughter of the king of *Hermon*, might probably be Hermione, and as the word Hevite, which was the appellation of the ſubjects of the king of *Hermon*, denotes in Hebrew, *one ſprung from a ſerpent*; ſo the Grecians made uſe of the double ſignification of this word to graft upon it their fable of Cadmus, the huſband of Hermione, having raiſed ſoldiers by ſowing of ſerpents teeth.

We have therefore no reaſon to rely upon any of the hiſtories which relate even to *Greece* before this period, that is above fourſcore years before the introduction of letters among them by Cadmus; but much leſs to rely upon any of the traditionary reports relating to *Egypt*, as the art of literary writing does not ſeem to have been introduced there ſo ſoon as into *Greece*.

And though it appears that the art of literary writing was known in *Egypt* in the time of Seſoſtris [*b*], from the inſcriptions which he left behind him in the lands he had conquered; yet is it more than probable, that the knowledge of this art was entirely confined to the prieſthood; whence it is that

[*b*] Herodotus, l. ii.

Hero-

Herodotus calls thoſe characters, in which the inſcriptions of Seſoſtris was written, *the ſacred letters of Egypt.*

It may then be aſked, how comes it that we have ſo little knowledge of the affairs of *Egypt* even from the times of Seſoſtris? The reaſon of it is, that the few records which were in *Egypt* were deſtroyed by Cambyſes about an hundred years before the time of Herodotus: and yet in this ſhort time, as Sir Iſaac Newton obſerves, "the prieſts of "*Egypt* had ſo magnified their antiquities "before the days of Herodotus, as to tell "him that from Menes to Mœris there were "three hundred and thirty kings, whoſe "reigns took up as many ages, that is, "eleven thouſand years; and had filled up "the interval with feigned names who had "done nothing." That is, who had performed no memorable action, except it be the ſilly ſtory of Nitocris, the only woman among them, and indeed the only woman who is mentioned to have reigned in *Egypt*. For as that empire was not hereditary, but elective, they never choſe queens for the head of their empire, but always choſe their kings either out of the prieſthood or out of the army.

We have therefore ſtill leſs reaſon to depend upon the reports of later writers than Herodotus, with regard to *Egypt*, ſuch as Manetho and Eratoſthenes, when they mention any tranſactions preceding the times of Seſoſtris, who, being the Sheſac mentioned in the Scriptures, was cotemporary with Rehoboam king of *Judah*, about A. M. 2973. For when we conſider the natural fondneſs and vanity of all mankind to derive themſelves from early antiquity, and recollect that there were in ſeveral parts of *Egypt* ſeveral cotemporary princes exiſting at the ſame time, we muſt be ſenſible that it was an eaſy matter for any of the prieſts, who ſeem to have been the only hiſtorians of thoſe days in *Egypt*, to carry down the antiquity of *Egypt* to many thouſands of generations, only by reckoning the names of the cotemporary princes as being ſo many ſucceſſors to each other. And indeed it is no eaſy matter for any hiſtorian in general to avoid falling into this error, if he hath no written accounts, but merely the tradition of the country to depend upon. Which is the only excuſe that can be alledged in favour of Diodorus, who is generally in the wrong whenever he differs from Herodotus; the liſt of imaginary kings being greatly encreaſed by the prieſts between

the days of Herodotus and Diodorus; for, as Sir Iſaac Newton obſerves, after Cambyſes carried away the records of *Egypt*, the prieſts were daily feigning new kings.

[*c*] HERODOTUS, when ſpeaking of thoſe Grecians who had helped to ſet Pſammitichus upon the throne of *Egypt*, ſays, that "the Ionians and Carians continued for a "long time to inhabit thoſe parts which lie "near the ſea, below the city of *Bubaſtis*, in "the Peluſian branch of the river *Nile*; till, "in ſucceeding times, Amaſis king of *Egypt* "cauſed them to abandon their habitations, "and ſettle at *Memphis*, to defend him againſt "the Egyptians. But from the time of their "eſtabliſhment, ſays he, they had ſo con-"ſtant a communication with the Grecians, "that one may juſtly ſay, we certainly know "all things that paſſed in *Egypt* ſince the reign "of Pſammitichus to our age." Now Pſammitichus the father of Pharao Necho, who is often mentioned in the Scriptures, died, according to Dr. Prideaux, in the twenty-fourth year of Joſiah king of *Judah*, after a reign of fifty-four years, that is, about A. M. 3331, of the Jul. period 4097, and 617 years before Chriſt.

[*c*] Herodot. l. ii.

In our enquiries therefore into the hiſtory, or worſhip of ancient *Egypt*, we ought carefully to diſtinguiſh between the cuſtoms of the ancient aborigines Egyptians, and of thoſe Egyptians who were afterwards born from a mixture of Grecian or Phœnician anceſtors. For want of which diſtinction, Diodorus, and from him the great Sir Iſaac Newton, have been ſtrangely miſled, and have confounded the hiſtory of *Egypt* with the mythological fables of *Greece*.

We have already ſeen, that it was the ſituation of *Memphis*, and the cuſtom of the Egyptians in burying their dead, by carrying them to the *Plain of mummies* in Charon's ferry boat croſs the *Acheruſian* lake, which firſt gave origin to the Grecian fiction of the Elyſian fields, with the infernal judges Minos, Rhadamanthus, and Æacus, etc. And Herodotus is very poſitive, that it was Heſiod and Homer, who lived but about 400 years before him, that firſt regulated the ſyſtem of the Grecian theology, aſſigned names to the ſeveral Gods, and allotted them their ſeveral employments. Mr. Shuckford has, however, undertaken to give us their real hiſtory; and in the firſt volume of his *Connection* ſuppoſes, from Syncellus and Manetho, that the eight demigods, and fifteen heroes of the Egyptian dyna-

dynaſties before Menes, were real perſons living in *Egypt* before the flood. "For, [*d*] ſays he, "Manetho rightly conjectures them to be "antediluvians." But, if they were ſuch, how Manetho or any one elſe could come by their hiſtory, is a ſecret he has not let us into. And theſe eight demigods, he ſays from Diodorus, were Sol, Saturnus, Rhea, Jupiter, Juno, Vulcanus, Veſta, and Mercurius. Whereas Herodotus declares, that Juno and Veſta were names utterly unknown in *Egypt*. And in the third vol. of his *Connection* Mr. Shuckford gives us the memoirs of the life of Jupiter, and ſuppoſeth him to have lived in *Greece* from about the time of Moſes to within three or four centuries of the Trojan war. The principal ſcene of his activity he ſeems to place about ſeven or eight generations before the war of *Troy*; and gives him a moſt numerous progeny. And becauſe moſt of the kingdoms in *Greece* derived the origin of their ſtate at about the diſtance of ſeven or eight generations of deſcent from Jupiter, he therefore concludes, that Jupiter lived about the time of Moſes. Whereas the true concluſion to be deduced from thence is this, not that Jupiter lived, but that the uſe of letters was not known in *Greece* till about ſeven

[*d*] Shuckf. Con. vol. i. p. 11.

or

or eight generations of deſcent before the war of *Troy*, about which time Moſes lived, and a little after which Cadmus firſt introduced them into *Greece*. For [*e*] Cadmus was father to Polydorus, the father of Labdacus, the father of Laius, the father of Oedipus, the father of Polynices, the father of Thyrſander, who was one of the warriors at the ſiege of *Troy*. And accordingly [*f*] Diodorus obſerves, that Semele, the daughter of Cadmus, was the laſt of mortals with whom Jupiter had any intrigues: ſo that it is to be preſumed that, as before that time, when the Grecians were at a loſs for the genealogy of their kings or princes, they fathered them upon Jupiter, ſo now the introduction of letters put an end to his amours. And therefore it is more than probable, that there never was any ſuch real perſon in *Greece* as Jupiter, any more than there were ſuch real perſons in *Phœnicia*, or *Aſſyria*, or *Egypt*, as Cronus, Uranus, or Tellus. Whereas [*g*] Mr. Shuckford collects from Diodorus and Apollodorus, that Cronus was the ſon of Uranus, and that from Uranus and Tythæa, or Tellus, were alſo born the Centimani and the

[*e*] Apollod. l. iii. [*f*] Diod. l. iv. c. 2.
[*g*] Shuckf. Con. vol. i. p. 204. vol. ii. p. 300.

Cyclops,

Cyclops, whom their father Uranus ſent to inhabit the land of *Tartarus*. What or where that country was, which was thus named, he ſays, may be difficult to determine; but gravely concludes he ſhould imagine it to be no part of *Crete*.

Now if we look into the deſcription of Cronus, which is given by Sanchoniatho, it will plainly convince us, that the repreſentation was not taken from any real perſon, but the deſign of it was only to give us a ſymbolical deſcription of *Time*, as the name properly imports. For he is deſcribed with four eyes, two before and two behind, two of which were always ſhut, and two were always open; to denote that Time has a reference to what is paſt as well as to what is to come; and that Time is always upon the watch, even when it ſeems to be at reſt. He was alſo delineated with four wings, two of which were ſtretched out as in the action of flight, and two were contracted as in repoſe, to denote that Time, even when ſeemingly ſtationed, paſſeth on, and when flying is yet ſeemingly ſtationed. Cronus is likewiſe by Sanchoniatho ſaid to have diſpatched his ſon with his own hand, and to have cut off the head of his own daughter, etc. Which is only a metaphorical account of Time's deſtroying his own

own produce. For thus [*b*] Cicero, ſpeaking of the real opinion which the ancients had of Cronus, ſaith, *Saturnum autem eum eſſe voluerunt, qui curſum et converſionem ſpatiorum ac temporum contineret, qui deus Græce id ipſum nomen habet:* Κρόνος *enim dicitur, qui eſt idem* Χρόνος, *id eſt, Spatium temporis. Saturnus autem eſt appellatus, quod ſaturetur annis. Ex ſe enim natos comeſſe fingitur ſolitus, quia conſumit ætas temporum ſpatia, anniſque præteritis inſaturabiliter expletur.*

[*i*] Mr. Shuckford alſo gives us an hiſtory of the court of Jupiter upon earth, and ſuppoſes Neptune and Pluto to be his brothers, Juno his wife, Veſta and Ceres his ſiſters; Vulcan, Mars, Apollo, Diana, Mercury, Venus, and Minerva his children; and imagines them all to have been deified after their death on account of their having ſo wiſely eſtabliſhed the government of *Crete*. But I cannot conceive how he will be able to reconcile this with the eight demigods of Manetho, among whom are Jupiter, Juno, Vulcan, Veſta, and Mercury, ſuppoſed by him to have reigned in *Egypt* before the flood; and who, as he poſitively aſſerts in [*k*]

[*b*] Cicero De nat. Deor. l. ii. 25. [*i*] Shuckf. Con. vol. iii. p. 30. [*k*] Shuckf. Con. vol. ii. p. 286.

another place, *certainly lived before the flood.* And [*l*] again, ſpeaking of the ſame deities, he ſays, the truth is *they were their antediluvian anceſtors.*

WHEREAS the truth is, they were their poſtdiluvian anceſtors, ſome of which were of Egyptian, and ſome of Phœnician, and ſome of Grecian origin. The two laſt of which, viz. the Phœnicians and Grecians, were they who introduced into *Egypt* the cuſtom of worſhiping Gods in the form and figure of men: As appears manifeſtly even from the famous God Vulcan, to whom a temple was erected by Menes in *Memphis.* For it is plain from the very form of the ſtatue, as deſcribed by Herodotus, that this was one of the *Dii Patæci* of the Phœnicians, being, as he ſays, like thoſe Phœnician figures which are placed in the prows of their ſhips, and called Παταϊκοὶ, not exceeding the figure of a pigmy. And in another place he ſays that that quarter of the city of *Memphis,* where the temple of Vulcan ſtood, was inhabited by Phœnicians from *Tyre*; and that all that region was called the *Tyrian camp.* Herodotus mentions alſo a temple built to Perſeus in the city of *Chemis* in the province of *Thebes*; but at the ſame time ſays that gymnaſtic

[*l*] Shuckf. Con. vol. ii. p. 288.

exercises were there instituted entirely agreeing with those used in *Greece*: Which plainly shews the origin of that temple and worship to have been Grecian.

WHENCE it appears, in considering the antiquities of *Egypt*, how necessary it is to distinguish between the customs, and inscriptions, and deities of the original Egyptians, that is, of those who were the aborigines of the country, and those customs, inscriptions, or deities, which were introduced afterwards by the Phœnicians or Grecians, who came in latter ages to inhabit there; though they are all equally called Egyptian. Otherwise we shall not be able to reconcile many seeming difficulties, as well in Herodotus as in latter writers. Thus, for instance, [*m*] Herodotus affirms that the custom of predicting future events was derived from the Egyptians. And the account he gives of it is this: That the priests of the Theban Jupiter told him that two priestesses were carried out of that country by certain Phœnicians, who afterwards, as they were informed, sold one in *Libya*, and the other in *Greece*; from which priestesses the people of those countries learned the art of divination. Whereas, when he is describing the customs of the aborigines

[*m*] Herod. l. ii.

Egyptians, he expreſly ſays [*n*] that no woman may be a prieſt of any God or Goddeſs; *Men only being employed in that office.*

WHENCE it is manifeſt, that thoſe prieſteſſes who officiated at *Thebes* in *Egypt* muſt have been born of Phœnician parents, and muſt have been employed in ſome Phœnician temple in that city which was dedicated to ſome Phœnician, but not truly Egyptian, deity. In like manner, when [*o*] Herodotus ſays, that the names of almoſt all the Grecian Gods were originally derived from the Egyptians, and ſpeaks of Hercules, Mars, Bacchus, etc. as being ancient Egyptian deities, we are not to underſtand them as being the deities belonging to the ancient aborigines Egyptians, but only thoſe latter Egyptians who were ſprung from a mixed breed of Grecians or Phœnicians that had come to live in *Egypt*. Becauſe, ſpeaking of the aborigines Egyptians [*p*] Herodotus very clearly ſays that *they never paid divine honours to heroes.*

THE idols belonging to the aborigines Egyptians were birds, and beaſts, and fiſh, and plants, etc. which the Phœnicians and Grecians, when they came to inhabit *Egypt*, improved by adding a man's head or body to the head or body of a beaſt, or a bird, or

[*n*] Herod. l. ii. [*o*] Id. ibid. [*p*] Id. ibid.

the

the tail of a fiſh; and from thence formed thoſe motly deities which were in latter times worſhiped by the Egyptians.

Of which kind was the famous Dagon of the Phœnicians, mentioned 1 Sam. v. 3, 4. Where it is obſerved that *When the Philiſtines brought the ark into the houſe of* Dagon, *behold,* Dagon *was fallen upon his face to the earth, before the ark of the Lord; and they took* Dagon, *and ſet him in his place again. And when they aroſe early on the moarow morning, behold,* Dagon *was fallen upon his face to the ground before the ark of the Lord. And the head of* Dagon, *and both the palms of his hands, were cut off upon the threſhold, only the ſtump of* Dagon *was left to him.* Which ſtump may be conjectured to have been in the ſhape of a fiſh's tail, becauſe the Hebrew word imports as much, being derived from דג Dag, *Piſcis,* a fiſh, and becauſe there is no mention made of his feet. And what confirms this remark is, that Cicero takes notice that the Syrians worſhiped a fiſh; for ſays he, in his third book *De natura Deorum, Piſcem Syri venerantur; omne fere genus beſtiarum Ægyptii conſecraverunt.* Which deity was alſo probably the ſame with that mentioned by [q] Diodorus, who calls it Derce-

[q] Diod. l. ii. c. 2.

tis, which, he ſays, had the face of a man, but the reſt of the body was a fiſh; and that this idol was worſhiped at *Aſcalon* in *Syria*: And it is to be remarked, that *Aſcalon* was in that part of *Syria*, which was inhabited by the Philiſtines.

THE Grecians were a people of a lively imagination, and readily took any traditionary hint, that was given them by the Egyptians, and improved it into a regular fable; of which there is a remarkable inſtance in the ſtory which is told by Diodorus and Plutarch of the birth of the five gods, when "Rhea "being with child by Saturn was diſcovered "by the Sun, who, upon finding out her "baſeneſs, laid a curſe upon her, that ſhe "ſhould not be delivered in any month or "year: That Mercury being in love with "the goddeſs lay with her alſo; and then "play'd at dice with the Moon, and won "from her the ſeventy ſecond part of each "day, and made up theſe winnings five days, "which he added to the year, making the "year to conſiſt of three hundred and ſixty-"five days, which before conſiſted of three "hundred and ſixty days only; and that in "theſe days Rhea brought forth five chil-"dren, Oſiris, Orus, Typho, Iſis, and "Nepthe."

It is a diſpute between Mr. Warburton and Mr. Shuckford, whether theſe five perſonages were deified before the invention of this mythological ſtory. They both agree indeed that this ſtory could not have been invented before the addition was made of the five days to the year; which they both likewiſe allow to have been about A. M. 2665, a little after the death of Joſhua: But which, according to [r] Sir Iſaac Newton, is much more truly computed to have been about 137 years before the æra of Nabanaſſar "began, in the year of the Julian period "3830, or 96 years after the death of So-"lomon," which correſponds with A. M. 3066. But Mr. Shuckford ſuppoſes this fable invented in order to celebrate the deification of theſe five deities: Whereas [s] Mr. Warburton much more reaſonably ſuppoſes this fable invented to celebrate the addition of the five days to the year.

Thales, who flouriſhed about A. M. 3336, was the [t] firſt that corrected the Greek year, and endeavoured to ſettle the Grecian year according to the computation of three hundred and ſixty-five days, which he had learned in *Egypt*. If we therefore ſup-

[r] Newt. Chron. p. 81. [s] Div. Leg. vol. ii. part i. p. 189. [t] Diog. Laer. in vita Thaletis.

poſe that he brought over with him the names of theſe five Gods from *Egypt* into *Greece*, it is probable that this fable was invented in *Greece* to celebrate the addition of the five days then made to the year, when it was firſt publiſhed in *Greece*; and that the author took the advantage of the names of five new Gods which Thales had alſo lately brought out of *Egypt*.

But [*u*] Mr. Shuckford ſays, *Had Oſiris, Orus, Typho, Iſis, and Nepthe, been eſteemed deities before this additional length of the year was apprehended, we ſhould not have had this, but ſome other fabulous account of their birth tranſmitted to us.* And have we not other fabulous accounts of their birth? As for example, is not Orus much more univerſally ſaid to be the ſon of Oſiris, than his brother? And is not Nepthe, or Venus, ſaid to be born or produced out of the foam of the ſea? Whereas, it is more than probable, her real hiſtory was, that ſhe came by ſea into *Greece*, and that no one there was acquainted with her parentage; it being uſual for women, when they became proſtitutes, to quit their own home and friends, and to go into a foreign country in queſt of a livelyhood, where they would be no ſhame to their relations. And hence it is that at the time of the Judges,

[*u*] Shuckf. Con. vol. ii. p. 284.

and

and of Solomon, a proſtitute in *Iſrael* was generally diſtinguiſhed by the name of [x] *the ſtrange woman*. Thus Jephtha is Judg. xi. 1. called the *ſon of a harlot*, and in the following verſe the *ſon of a ſtrange woman*, as terms equivalent the one to the other. In like manner at *Athens*, in the time of Terence, a *ſtrange woman* and a *harlot* were convertible terms; and therefore Chremes, to heighten the crime of Pamphilus, ſays, [y] *pro uxore habere hanc peregrinam!* So Thais, in the *Eunuch* [z], having been aſſured by Parmeno that he could contain any ſecret he heard, provided it was a truth; but if it was not, out it would fly; begins her narrative by ſaying, her mother was a native of *Samos*, but took up her reſidence at *Rhodes*. He with a ſneer replies, *This will keep*. Intimating that by her deſerting her country, we might judge of her profeſſion.

And indeed the whole hiſtory of the heathen Gods as worſhiped in human ſhapes, whether Grecian or Egyptian, ſeems to me to be entirely owing to the inventive faculty of the Greeks, who laid hold of any remarkable event, or traditionary hint, to found their fables upon, and by the help of a fruit-

[x] See 1 Kings xi. 3. Prov. ii. 16, etc. [y] Ter. Andria, Act i. Sc. i. 119. [z] Act. i. Sc. ii.

ful

ful genius, ſometimes mixing allegorical truths, and ſometimes traditional matters of fact, with their imaginary fictions, have thereby furniſhed us with that mythological hiſtory of the heathen Gods which is come to our hands. And as *Egypt* was the country, which in the early days of *Greece* was famous for learning, and to which of conſequence the ancient Grecian bards travelled for improvement, many of the hiſtorical traditions and mythological ſtories of their Gods, were originally brought by the Greeks from thence.

We have already ſeen that Orpheus brought from *Egypt* the whole foundation of the hiſtory of the Elyſian fields; and Tzetzes the ſcholiaſt is of opinion that the conteſt of Jupiter with the giants, as it is beautifully related in the true ſpirit of poetry by Heſiod, is only an allegory borrowed from ſome conflict of the elements one with another; and therefore owes its origin to ſome tradition concerning the deluge: Which tradition ſeems to have been borrowed from the Egyptians; becauſe it was immediately after this conflict, according to Heſiod, that the reign of Jupiter is ſaid to have begun; that is, the reign of Ham the ſon of Noah, who was undoubtedly the firſt king in *Egypt* after the flood,

flood, and from whom that region was called *the land of Ham*.

For, ſays Heſiod, as ſoon as the Gods had gained the victory over the Titans, then they proclaimed Jupiter. And as it was not till after this victory that, according to Heſiod, he either begat Minerva, or the Graces, or Proſerpina, or the Muſes, or Apollo, etc. ſo is it remarkable, that Ham, though an hundred years of age at the time of the flood, is not ſaid to have had any children till after that event: And that ſome of the tranſactions of Jupiter owe their origin to the traditionary hiſtories of the life of Ham is, I think, beyond all doubt; of which the very names of Ζεὺς, and of Jupiter, which is but a Latin contraction of the Greek words Ζεὺς-πατὴρ, ſeem to me to be a ſufficient, and very extraordinary proof. For as the word *ham* or *cham* in Hebrew ſignifies *hot*, ſo the Greek word Ζεὺς is manifeſtly derived from the Greek verb Ζέω, *ferveo*, which ſignifies *to be hot*. And therefore even among the Greeks Jupiter is ſometimes diſtinguiſhed by the name of Jupiter Ammon, which is as much as to ſay, the Ham Jupiter; for that Ammon and Ham were only different names, ſignificant of one and the ſame perſon, appears by comparing Deut. xiv. 5. and 1 Chron.

Chron. iv. 40. with Deut. ii. 20. where thoſe perſons, who are called *the ſons of Ham* in one place, are called Ammonites in the other.

WHICH Jupiter Ammon was repreſented by the Greeks under the figure of a man with a ram's head, or at leaſt with ram's horns upon his head; a further proof of this Jupiter being of Egyptian extraction. For as I obſerved before, from Herodotus, and Strabo, and Cicero, that the aborigines Egyptians never worſhiped any human figures, but had in their temples the images of birds, or beaſts, or fiſhes, or plants; ſo, on the other hand, the Greeks and Romans ridiculed this worſhip of beaſts, though they worſhiped the images of men. When therefore the Grecians borrowed any of their Gods from the Egyptians, they by degrees transformed them into half man and half beaſt, and laſtly into an entire man, only with ſome ſmall diſtinguiſhing mark of the beaſt, ſuch as that of the horn, etc. ſtill remaining behind.

IT ſeems indeed very odd that ſo learned and ſenſible a people, as the Egyptians, could run into ſo abſurd a cuſtom, as that of worſhiping the brutal part of the creation. The ſun, the moon, and the ſtars ſeem naturally to ſtrike us with ſomething venerable in their appear-

appearance; but the worſhip of the Egyptians was not only confined to that ſpecies of beaſts which were either beautiful in themſelves, or beneficial to mankind, but was laviſhed away on thoſe alſo which were dreadful to the aſpect and prejudicial to mankind; as the hippopotamus, the crocodile, the ſerpent, etc. Which ſhews that conjecture, mentioned by Diodorus and Sir Iſaac Newton, that the worſhip of beaſts took its riſe from their uſe to mankind, to be without foundation. Nor can it have ariſen from that other conjecture, mentioned alſo by Diodorus, of the firſt heroes wearing theſe images as enſigns in their armies, or creſts on their helmets, when they went out to battle; under the imaginary influence of which when they had ſucceeded in their enterpriſes, they then deified them: For had this been the reaſon, then none but the fiercer and more noble part of the brute creation would have been deified, and not the timorous and the fearful, ſuch as the ichneumon, the ſheep, and the hen; ſince I do not apprehend that any warrior would ever chooſe to wear ſuch creatures as a creſt on his helmet, or carry them for an enſign; at leaſt not till after they had been deified. And yet Herodotus obſerves that, though *Egypt* abounds with variety

variety of beaſts, all of them, both wild and tame, are accounted ſacred.

HERODOTUS when treating upon this ſubject ſeems to ſpeak very warily, as if he was afraid to give offence to the prieſthood; and makes an apology for not informing the reader with the reaſons of this reverence paid by the Egyptians to theſe beaſtly objects of their worſhip; and ſays, [z] "But if I ſhould "take upon me to give the reaſons of this "opinion, I muſt enter into a long diſcourſe "of divine things, which I avoid with all "poſſible care, having hitherto ſaid nothing "of that kind, unleſs in a tranſitory manner, "and compelled by the force of neceſſity."

HOWEVER [a] Diodorus, Ovid, and Lucian are leſs ſqueamiſh; for they all tell us the current tradition of their days, which was, that, in the wars between the gods and giants, the former for ſafety fled into *Egypt*, where they aſſumed the bodies of beaſts and birds, which they ever afterwards retained, and were accordingly reverenced upon this account. The origin of which fable, it is manifeſt, was of later date than the time of Heſiod, becauſe he takes no notice of it: for, notwithſtanding all the force and fury of the

[z] Herod. l. ii. [a] Diod. l. i. Ovid. Met. l. v. Fab. 5.

giants,

giants, which he ſo beautifully deſcribes, he makes the Gods all along ſucceſsful, and at length, totally overcoming the giants, to caſt them into Tartarus. This fiction therefore ſeems to have been invented by ſome Grecian poet, as a kind of apology for the brute worſhip of the Egyptians, many ages after it had been publicly eſtabliſhed. And therefore this kind of worſhip is only to be accounted for in the manner which [*b*] Strabo does, by aſſerting that the Egyptian temples had no images in them, that is, none of human form; but only the image of ſome animal, which emblematically repreſented the object of their worſhip.

Mr. Warburton [*c*] ſays, that hieroglyphics were the great ſource of the moſt abominable idolatries and ſuperſtitions. In accounting for which he ſays, "theſe cha-"racters being become, in a proper ſenſe, "*ſacred*, it diſpoſed the more ſuperſtitious to "engrave them on gems, and wear them as "amulets and charms. But this *magical* "abuſe ſeems not to have been much earlier "than the eſtabliſhed worſhip of the God "Serapis; which happened under the Pto-"lemies."

[*b*] Strabo l. xvii. [*c*] Div. Leg. vol. ii. par. i. p. 140, 153.

Sir

Sir Issac Newton, [d] ſpeaking of the time of Cambyſes, ſaith, "In thoſe days the "writing of the Thebans and Æthiopians "was in hieroglyphics; and this way of writ-"ing ſeems to have ſpread into the lower "*Egypt* before the days of Moſes: from thence "came the worſhip of their Gods in the va-"rious ſhapes of birds, beaſts, and fiſhes, "forbidden in the ſecond commandment. "Now this emblematical way of writing "gave occaſion to the Thebans and Æthio-"pians, who in the days of Samuel, David, "Solomon, and Rehoboam, conquered *Egypt* "and the nations round about, and erected "a great empire, to repreſent and ſignify "their conquering kings and princes, not by "writing down their names, but by making "various hieroglyphical figures; as by paint-"ing Ammon with ram's horns, to ſignify a "king who conquered *Libya*, a country "abounding with ſheep; his father Amoſis "with a ſcythe, to ſignify that king who con-"quered the lower *Egypt*, a country abound-"ing with corn; his ſon Oſiris by an ox, "becauſe he taught the conquered nations to "plow with oxen; Bacchus with bull's horns "for the ſame reaſon; and with grapes, be-"cauſe he taught the nations to plant vines;

[d] Newt. Chron. p. 225.

and

" and upon a tiger, becauſe he ſubdued " *India*; Orus the ſon of Oſiris with a harp, " to ſignify the prince who was eminently " ſkilled on that inſtrument; Jupiter upon " an eagle, to ſignify the ſublimity of his " dominion, and with a thunderbolt, to re- " preſent him a warrior; Venus in a chariot " drawn by doves, to repreſent her amorous " and luſtful; Neptune with a trident, to " ſignify the commander of a fleet, compoſ- " ed of three ſquadrons; Ægæon a giant " with fifty heads and an hundred hands, to " ſignify Neptune with his men in a ſhip of " fifty oars; Thoth with a dog's head, and " wings at his cap and feet, and a caduceus " writhed about with two ſerpents, to ſignify " a man of craft, and an embaſſador who " reconciled two contending nations; Pan " with a pipe and the legs of a goat, to ſig- " nify a man delighted with piping and danc- " ing; and Hercules with pillars and a club, " becauſe Seſoſtris ſet up pillars in all his " conqueſts, and fought againſt the Libyans " with clubs.---Now from this hieroglyphi- " cal way of writing it came to paſs, that, " upon the diviſion of *Egypt* into nomes by " Seſoſtris, the great men of the kingdom, " to whom the nomes were dedicated, were " repreſented in their ſepulchres or temples of

" the nomes, by various hieroglyphics; as by
" *an ox, a cat, a dog, a cebus, a goat, a*
" *lion, a ſcarabæus, an ichneumon, a crocodile,*
" *an hippopotamus, an oxyrinchus, an ibis, a*
" *crow, a hawk, a leek*; and were worſhip-
" ed by the nomes in the ſhapes of theſe
" creatures."

I cannot ſay that both or either of theſe authors are entirely in the wrong about what they aſſert, further than that they are not early enough in the date of the origin of the ſuperſtitious practices mentioned by them. Mr. Warburton refers the original of the *magical* uſe of *amulets* and *charms* to the age of the Ptolemies; about which time though the magical uſe of amulets might have encreaſed and grown more general than formerly; yet it ſeems to me to have been practiſed in the much earlier ages of the world.

CERTAIN it is, that the art of divination and magical inventions of many kinds were practiſed in *Egypt*, and the land of *Canaan*, not only in the [*f*] times of Moſes, but not long before. About the age of Joſeph there ſeems to have been public [*g*] profeſſors of the art magic, who were ſent for by Pharaoh to interpret his dream. It is alſo more than

[*f*] See Deut. xviii. 10. [*g*] See Gen. xli. 8.

probable

probable that, even ſo far back as the days of Jacob; the Teraphim, which Rachael ſtole from her father Laban, were little [*h*] images, which were made uſe of for magical purpoſes.

And with regard to amulets and charms, it ſeems manifeſt that thoſe ear-rings belonging to the Shechemites, which Jacob buried along with their [*i*] *ſtrange gods, under the oak which was at Shechem*, were of that kind, there being no other reaſon to be aſſigned why they were buried there along with the ſtrange Gods, but their having been dedicated to idolatrous uſes. And therefore they ſeem to have been in the nature of thoſe *frontlets*, which the heathens wore *between their eyes*, with certain words engraved upon them, for magical purpoſes; and probably conſiſted of two ear-rings united together by a broad plate of gold, which croſſed over the forehead: becauſe when Abraham's ſervant, who was ſent to look for a wife for his ſon Iſaac, found Rebecca, it is ſaid that [*k*] *he took an ear-ring of half a ſhekel weight, and two bracelets for her hands of ten ſhekels weight of gold; and he put the ear-ring on her face, and the*

[*h*] See diſſertation on this ſubject in the biſhop of *Clogher's* treatiſe, entitled, *The Chron. of the Hebrew bible vindicated*, p. 157, etc.

[*i*] Gen. xxxv. 2, 3. [*k*] Gen. xxiv. 22. 47.

bracelets on her hands. Where it is to be obſerved, that the ear-ring is not ſpoken of as being two ſeparate ornaments, as the bracelets were, but as one continued ornament, and therefore it is not ſaid that he put them in her ears, but that *he put it on her face*; the two jewels that were to adorn her ears being united together by a plate of gold which croſſed over her face, and ſerved as *a frontlet between her eyes.*

It ſeems therefore to be on account of this practice of amulets and charms which were engraved on ear-rings and bracelets, that the children of *Iſrael*, inſtead of thoſe *charms* which were worn by the idolaters for the averting evil, were ordered to take the words of the law of God, [*l*] and *bind them for a ſign upon their hands, and as frontlets between their eyes, and to write them on the poſts of the houſe, and on the gates.* Whence alſo it is probable that the heathen idolaters uſed alſo to write ſome words, or engrave ſome characters by way of *charms*, on the poſts of their houſes and on their gates as well as on their frontlets and bracelets.

As to Sir Iſaac Newton's obſervation of the introduction of the worſhip of brutes from hieroglyphics, I cannot but agree

[*l*] See Deut. vi. 9. Iſai. lvii. 7, 8.

with

with him that the hieroglyphical method of ſculpture ſeems to have been practiſed in the lower *Egypt* before the days of Moſes; and that from thence came the worſhip of their Gods in the various ſhapes of birds and beaſts, and fiſhes, forbidden in the ſecond commandment. But as to the cauſe aſſigned by him for painting Ammon with ram's horns, to ſignify the king who conquered *Libya*, a country abounding with ſheep; and the reſt of the imaginary explanations of the emblems under which the heathen deities were repreſented, as before quoted, I can by no means agree with him. Becauſe I do not think that he has ſufficiently diſtinguiſhed between the idols of the aborigines Egyptians, who never worſhiped any images in human form, but only ſome beaſt or fiſh or plant which was their emblem or repreſentative, and thoſe latter Egyptians who worſhiped the motly deities of part human, and part a brutal form: which latter cuſtom may have been introduced about the time of Pſammitichus, when the Grecians were firſt encouraged to ſettle in any number in *Egypt*; but the former cuſtom was much earlier.

HERODOTUS ſays that Neptune in particular was not ſo much as known to the ancient

Egyptians; and the very name of Pan, tho' Herodotus allows him to be Egyptian, and ſtyles him the moſt ancient of all the Gods, betrays its origin to be Grecian, being ſo called from the Greek word Πᾶν, which ſignifies *all*; becauſe he was by the Greeks eſteemed to be the God of all nature.

But what has contributed to confound this affair very much is, that one and the ſame perſon has been repreſented under very different emblems, or hieroglyphical characters. For thus, upon enquiry, we ſhall find, that Ham having been worſhiped in *Egypt* under the two hieroglyphical characters of a ram and a goat, gave origin to the two Grecian deities of Jupiter Ammon and Pan.

For let us only ſuppoſe Cham, or Ham, which is the ſame word in the Hebrew, to be dead, and that ſome of his poſterity wanted an hieroglyphical mark by which to notify and diſtinguiſh the tombſtone or pillar, that was erected over his grave. The word *cham* in Hebrew ſignifies *hot*, which being an adjective cannot well be repreſented by a ſymbol; it was therefore neceſſary to look out for ſome ſubſtantive or other by which that characteriſtical *heat*, for which Cham was remarkable, might be expreſſed. Beroſus takes notice

that

that Cham was called *Cham-eſſenua*, the word *eſſenua* ſignifying *immodeſt* and *impudent*: How then could this luſtful heat of Cham's be ſtronger repreſented than under the ſymbol of a ram and a goat? That Jupiter Ammon was worſhiped in *Egypt* under the ſymbol of a ram, is beyond all controverſy: and that Jupiter Ammon was the ſame perſon with Cham, is manifeſt not only from the ſame ſignificancy of the words Ammon and Cham, but alſo from the Latin and Grecian names of *Jupiter* and Ζεὺς, which, as hath been before noted, ſignify the ſame with Cham, that is, *hot*.

As to the ſymbol of a *goat*, this may eaſily be ſhewn to have been one of the ſymbolical marks by which Cham was repreſented, and under which he was worſhiped. For Beroſus obſerves, that the city of *Chemis* in the upper *Egypt* was built in honour of Cham; and Diodorus ſays expreſsly, that the city of *Chemis* was built in honour of the God Pan: therefore Pan and Cham muſt be the ſame perſon. Herodotus obſerves, that Pan was the oldeſt of all the Egyptian Gods; and who could be older than Cham the father of *Egypt*? He likewiſe ſays, that the word *Mendes* in the Egyptian language equally ſignifies Pan and a goat. From all which put together it appears, that this Pan the oldeſt of the Gods, in honour of

whom the city *Chemis* was built, was Cham, and that he was worſhiped under the figure and character of a goat.

But what is moſt remarkable is this: That, when Moſes is upbraiding the children of *Iſrael* with being guilty of idolatry in *Egypt*, he upbraids them in particular with the worſhip of *goats*, as it is in the [*m*] original, though we tranſlate it *devils*; but the word in the Hebrew is *laſſeirim*, which literally ſignifies *goats*. And yet theſe *goats*, theſe diabolical idols, which the Iſraelites worſhiped, are in other places called *chammonim*, or the repreſentatives of Cham. Thus Lev. xxvi. 30. 2 Chron. xxxiv. 4. 7. Iſai. xvii. 8. Ezech. vi. 4. 6. what we render in our tranſlation *images*, are in the original called *chammonim*; which ſhould be tranſlated *Ammons*. And in one of thoſe images, which are repreſented in the *Tabula Iſiaca*, we find the figure of an animal compounded of the parts of a goat and a ſheep, and in particular carrying both the horns of a ram and a goat upon his head: which proves that the ram and the goat were both made uſe of as the repreſentatives of one and the ſame perſon. See the figure in plate I. fig 1.

[*m*] Lev. xvii. 7. Deut. xxxii. 17.

And

And if we purſue this ſubject, we ſhall find, that, as the worſhip of Ham gave origin to the worſhip of Jupiter Ammon and the God Pan among the Grecians; ſo Caphtor, one of the grandſons of Noah, gave riſe to the worſhip of Jupiter Caſius, as well as to the worſhip of [n] Dionyſus, or the elder Bacchus, of the ancient Greeks: And on the other hand, that the remarkable tranſactions of the famous Miſor the ſon of Ham, of Pharao Cenchres, and Caphtor, have probably been collected together to make up the one imaginary character of Oſiris.

To ſet this affair therefore in a proper light, I ſhall make an enquiry into the particular hiſtory of theſe perſons, and ſhall endeavour to ſhew who they were, and what were the particular actions which gave occaſion to their deification.

The ingenious and learned Mr. Warburton hath ſhewn from the nature of things, as well as the practice of nations, that the art of hieroglyphical writing was the earlieſt kind of writing which was ever invented. And Euſebius remarks that the firſt temples

[n] The editions of Plutarch De Iſid. et Oſir. write *Dionyſius*: but Spanheim has proved from coins, that the true name is *Dionyſus*, Num. Diſſ. vii. ed. fol. which is likewiſe more agreeable to the etymology of the name. See p. 116.

were

were built over or near the burial places of eminent perſons. Which burial places were in ancient times diſtinguiſhed by a pillar or tall ſtone erected on one end over the place of their burial for a ſepulchral monument, as appears from the pillar which was erected by Jacob on the burial place of Rebecca, as mentioned Gen. xxxv. 20. And hence I ſuppoſe came the origin of obeliſks in *Egypt*, which as it abounded with fine quarries, gave the Egyptians an opportunity of pitching ſtones of the largeſt ſize over the burial places of eminent perſons.

And now let us ſuppoſe any of the firſt planters of one of the Egyptian colonies to have died, over whoſe burial place it was thought proper a pillar of ſtone ſhould be erected as a memorial; and let us conſider how the memory of the particular perſon here interred could be preſerved before the art of literary writing was invented; and I believe none can be deviſed ſo natural or ſo rational, as the engraving ſome hieroglyphical mark on the ſepulchral ſtone, which was ſignificative either of his name or ſome qualification, or diſtinguiſhing part of his character. As for example, let us ſuppoſe that Caphtor, the head of the family of the Caphtorim, had a ſepulchral ſtone erected to his

his memory, what more appoſite or ſignificative emblem could poſſibly be engraved on it, than a *pomegranate*, which in Hebrew was called Caphtor, ſince the very image of the fruit called to mind the name of the perſon underneath interred? And, upon enquiry, it will appear more than probable that this happened to be the real matter of fact, which gave occaſion in ſubſequent ages to the worſhip of Jupiter Caſius as well as of Dionyſus the elder.

CAPHTOR, from whom came the [o] Caphtorim, is in the hiſtory of Moſes repreſented as being the ſon of Caſhal the father of the Caſhluhim, who was the ſon of Miſor the ſon of Ham. Which Caphtor ſeems to have come along with his great grandfather Ham into *Egypt*, becauſe he is mentioned by Moſes in the tenth chapter of Geneſis before he ſpeaks of the confuſion of tongues and the diſperſion which followed from it at Babel; the chapter ending thus, *Theſe are the families of the ſons of Noah after their generations, in their nations; and by theſe were the nations divided in the earth after the flood.* And hence it is that Moſes frequently mentions the name of the Family or Nation as deſcending from a nation, rather than the name of the Parent of the family or nation;

[o] Gen. x. 14.

as

as when he ſays, that *Mizraim begat Ludim, and Anamim, and Lehabim*, etc. rather than ſay that *Miſor* begat *Lud*, and *Anam*, and *Laab*, etc. becauſe Lud, and Anam, and Laab might have died without leaving a family or nation behind them.

Now the firſt Egyptian warrior that we meet any account of in real hiſtory, who extended his conqueſts beyond the boundaries of *Egypt*, was this [*p*] Capthor, who with his brethren the Philiſtim diſpoſſeſſed the Avim of that part of the land of *Canaan*, which was afterwards called *Philiſtia:* for we find the Philiſtines peaceably ſettled there when Abraham made a covenant with Abimelech, as mentioned Gen. xx. 2.

And now if we can but ſhew that this Caphtor lived on *Mount Caſius*, and was deified after his death; and that Jupiter Caſius was worſhiped on *Mount Caſius* with the emblematical figure of a pomegranate in his hand, which in Hebrew is called Caphtor, I think there will be no reaſon to doubt that the Jupiter Caſius of the Greeks took his origin from the famous Caphtor of *Egypt*.

The habitation of Caphtor is deſcribed by the prophet [*q*] Jeremiah under the appellation of *the iſle of Caphtor*. And in antient

[*p*] Deut. ii. 23. [*q*] Jer. xlvii. 4.

times

times places bordering on the ſea, eſpecially promontories and head-lands, were called [*r*] iſles. Thus the territory of Pelops in *Greece* was by the Greeks called Πέλοπος Νῆσος, that is, the iſland of *Pelops*, or *Peloponneſus*, though it is really not an iſland, but only much ſurrounded by the ſea; hence alſo the *Thracian* and *Tauric Cherſoneſi*, etc. etc.

The ſituation of the country of Caphtor will accordingly be found to have been on the ſea coaſt, between *Phœnicia* and *Egypt*; for Caphtor was brother to [*s*] Peles the father of the Philiſtim, in honour of whom the city of *Peluſium* was ſo called, which ſtood in that part of *Egypt* where the moſt eaſtern branch of the *Nile* empties itſelf into the ſea. And that the ſituation of theſe two brothers was in that part of *Egypt* is alſo plain from the quarrel which ſoon happened between them and their neighbours the Avim, who were ſettled in that part of *Phœnicia* which bordered upon *Egypt*. For ſays Moſes, [*t*] *The Avim which dwelt in Hazerim even unto Azzah, the Caphtorim which came forth out of Caphtor deſtroyed them, and dwelt in their ſtead.* Which victory, though it is here entirely attributed to the Caphtorim, yet was

[*r*] See Gen. x. 5. [*s*] Gen. x. 14.
[*t*] Deut. ii. 23.

the

the joint effort both of the *Philiſtim* and *Caphtorim*; this country being, from Peles and his progeny the Philiſtim, called in after-ages the land of the *Philiſtim* or *Philiſtines*. For as Peles was the elder brother of the two, and therefore had probably at that time the more numerous progeny, this country ſeems to have been principally peopled by him, and the conqueſt to have gone under his name; the land of the Avim being from the ſons of Peles called, from the time of this conqueſt, the land of the Philiſtines; though Caphtor, according to the account given us of this affair by Moſes, as before quoted, ſeems to have been the principal perſon concerned in the heroical part of this tranſaction.

THE prophet Amos [*u*], ſpeaking of this circumſtance, in the name of God, ſaith, *Have not I brought up* ISRAEL *out of* EGYPT? *and the* PHILISTINES *from* CAPHTOR? And why does the prophet ſay that God brought the Philiſtines from *Caphtor* and not from *Peluſium*, but becauſe Caphtor was the great hero in this affair? And becauſe the habitation of Caphtor was nearer to the land of the Avim than *Peluſium* was, Peles muſt therefore have paſt through the land of Caphtor to get at the Avim. A ſituation agreeing

[*u*] Amos ix. 7.

exactly with that of *Mount Caſius*, which being bounded on the north by the *Mediterranean ſea*, into which, according to [*x*] Strabo, it projected conſiderably, and on the weſt by the *Sirbonic lake*, might very properly in thoſe days, have been called, as it is by the prophet Jeremiah, *the iſle of Caphtor*.

And that this was the true ſituation of *Mount Caſius*, is plain from the very name, as well as from the deſcriptions given of it by Herodotus, Joſephus, Strabo, and Pliny, as being near *Peluſium*, bordering on the *Sirbonic lake*, and being the boundary between *Egypt* and *Syria*. Thus [*y*] Joſephus, ſpeaking of Titus's journey from *Alexandria* to *Jeruſalem*, ſays, that being arrived at *Thmuis*, he went on ſhore, walking on foot, and lodged all night at a ſmall city called *Tanis*; his ſecond ſtation was *Heracleopolis*; and his third *Peluſium*: When he had refreſhed his army at that place for two days, on the third he croſſed the mouths of the *Nile* at *Peluſium*. He then proceeded one ſtation over the deſert, and pitched his camp at the

[*x*] Caſius mons aggeribus arenarum ſimilis, et *in Mare procurrens*, ipſe aquarum inops. In eo Pompeii Magni corpus jacet, et Jovis Caſii templum eſt. Strabo, l. xvi. p. 523.

[*y*] Joſ. de Bel. Jud. l. iv.

temple

temple of Jupiter Caſius, and the next day at *Oſtracine*. Now [*z*] Strabo ſays that the temple of Jupiter Caſius was on *Mount Caſius*; and [*a*] Herodotus, that *Mount Caſius* ſtretches into the ſea near the *Sirbonic lake*; and that it is the boundary between *Egypt* and *Syria*. In which he is ſupported by Pliny, [*b*] who ſays, *Mox Idumæa incipit et Palæſtina ab emerſu Sirbonis lacus.*

And indeed it is from this circumſtance of its being a boundary between theſe two countries, that the very name of *Caſius* is derived; being borrowed from the Hebrew word קצי *catſi* or *caſi*, which ſignifies *a boundary*, and that derived from the radical word קצץ *to divide*, from whence the ſubſtantive קץ ſignifies *an end*, in which ſenſe it is often uſed in the Old Teſtament. So that this ſituation of *Mount Caſius*, as being that part of *Egypt* which bordered on *Paleſtine*, ſeems to agree exactly with the place of the habitation of the famous Caphtor.

We are now to ſhew that this Caphtor was deified after his death. And this is eaſily done from the hiſtory of Naaman the Syrian, as mentioned 2 Kings v. 18. who ſaid to Eliſha the prophet, *In this thing the Lord par-*

[*z*] Strabo, l. xvi. p. 523. [*a*] Herod. l. ii. c. 6. l. iii. c. 5. [*b*] Plin. Nat. Hiſt. l. v. c. 13.

don

don thy ſervant, that, when my maſter goeth into the houſe of RIMMON *to worſhip there, and he leaneth on my hand, and I bow myſelf in the houſe of* RIMMON, *when I bow myſelf in the houſe of* RIMMON, *the Lord pardon thy ſervant in this thing.* Whence it appears that there was ſuch a deity as the God Rimmon. Now Rimmon in the Syriac or Chaldee, which anciently was the ſame language, tho' now they are different, ſignifies the ſame thing with *Caphtor* in Hebrew, viz. a *pomegranate*. So that the God Rimmon was really and truly the ſame perſon with the God Caphtor. And hence it alſo came to paſs, from the ſame deity being worſhiped in theſe two different places, that that mountain in *Syria*, where this Rimmon or Jupiter Caſius was worſhiped, was alſo called *Mount Caſius*, in honour of the place from whence his worſhip was transferred from *Egypt* into *Syria*. It was upon *Mount Caſius* in *Syria Antiochena* that Trajan, [*c*] in his progreſs againſt the Parthians, made an offering to Jupiter Caſius; on which account this temple of Jupiter Caſius is repreſented on ſeveral of his coins, as well as on ſeveral of the ſubſequent emperors [*d*]. The deity is deſcribed by a mountain in the mid-

[*c*] See Triſtan Comment. Hiſt. des Emp. vol. i. p. 425.
[*d*] See plate II. fig. 4.

dle of the temple, to denote his being a mountain-deity, with this inſcription, CEΛEY-KEΩN. Π. CYPIAC [e] i. e. *Seleucienſium Pieriæ Syriæ*, in order to diſtinguiſh this temple from that in *Egypt*. And this is alſo the reaſon why I produced ſo many quotations out of Joſephus, Strabo, Herodotus, and Pliny, to prove the original *Mount Caſius*, with the temple of Jupiter Caſius on it, to have been ſituated near *Egypt*: Whence alſo it appears, that the Syrian Jupiter Caſius was borrowed from thence.

IT being thus proved that the famous Caphtor was deified in *Syria*, at the time of the prophet Eliſha, by the name of Rimmon, and at the time of Trajan by the name of Jupiter Caſius, nothing remains but to ſhew, that the ZEYC KACIOC of the Greeks, or Jupiter Caſius of the Romans, was worſhiped on the original *Mount Caſius*, bordering on *Egypt* and *Paleſtine*, in the figure of a man holding a pomegranate in his hand, which in Hebrew is called *Caphtor*, and in Syriac *Rimmon*. And this ſufficiently appears

[e] So Patin repreſents it, and Vaillant and Hardouin on Pliny read it. But Mr. Maſſon, who had ſeen the coin, ſays it is ΠEIPIAC, as in Mſs this Seleucia of Syria is often ſtyled. Biblioth. Literaria, Lond. 1722. 4to. Numb. iii. p. 45, 46.

from

from Achilles Tatius, who expreſly aſſerts, that, being *at Peluſium, he met with an image of* JUPITER CASIUS *in the form of a young man with a* POMEGRANATE *in his hand, which,* ſays he, *contains a myſtery.* But this myſtery denotes no more, than that *Caphtor* in Hebrew ſignifying a pomegranate, this fruit was put in his hand as an hieroglyphical mark to diſtinguiſh the perſon deified.

IT is manifeſt, that the Egyptians worſhiped plants, for which they were ridiculed by the wits of Greece and Rome.

Quibus naſcuntur in hortis
Numina

ſays the Poet. When therefore the Greeks came into this country, who never worſhiped either beaſts or plants, and found a ſtone or an altar dedicated to ſome God with the hieroglyphical mark, as, ſuppoſe, of a pomegranate on it, they immediately erected the ſtatue of a man in its ſtead, and gave him the emblem of the pomegranate to hold in his hand; of which there is a [*f*] medal extant in the collection of the Elector Palatine, on one ſide of which is repreſented a man with a pomegranate in his hand, and on the re-

[*f*] See Reland's Paleſtine, vol. ii. p. 934.

verſe this motto ΖΕΥΣ ΚΑΣΙΟΣ. See plate I. fig. 2.

And as *Caphtor* was the original perſon from whence the Jupiter Caſius of the ancients was borrowed, ſo is it alſo more than probable that he gave riſe to the worſhip of the elder Dionyſus, as ſufficiently appears from the very word Dionyſus, with both in Arabic and Greek ſignifies the Lord or God of *Nyſa*. For, according to Monſieur Formont, *Dio* in Arabic ſignifies *lord*; and therefore *Dionyſus* properly ſignifies, according to that interpretation, the *lord of Nyſa*. And in Greek the word Δῖος ſignifies the ſame as the word *Divus* among the Latins, that is, *a divine perſon*, and ſo by way of eminence is put for Jupiter: And therefore Dionyſus is plainly, according to this interpretation, derived from a compoſition of the two words Δῖος and Νύσης, i. e. *the god of Nyſa*.

Now if we can but prove this town of *Nyſa*, of which Dionyſus was firſt the lord, and then the god, to have been ſituated on *Mount Caſius*, I think there will be no need of any further proof that this Dionyſus, or god of *Nyſa*, and Jupiter Caſius, and Caphtor were all one and the ſame perſon. Euſebius ſays, that *Nyſa* was a town in *Arabia*, ſituated between the *Nile* and *Phœnicia*; which agrees exactly

exactly with the ſituation of *Mount Caſius*: For as that was undoubtedly the boundary between *Egypt* and *Phœnicia*, as hath been already ſhewn, ſo was it alſo the boundary where theſe two countries bordered on *Arabia*, and is therefore frequently by the geographers ſaid to belong to *Arabia*. Thus [*g*] Pomponius Mela ſays, when ſpeaking of *Arabia*, *Arabia, niſi qua Caſio monte attollitur, plana et ſterilis.* And again, ſpeaking of the *Sinus Arabicus*, he ſays, [*h*] *Init penitus introrſuſque: dum Ægyptum pene et montem Arabiæ Caſium attingit.* And [*i*] Diodorus quotes Homer for ſaying in his Hymns, that *Nyſa* was built on the top of an healthful mountain in *Arabia*, not far from *Egypt*, but diſtant from *Phœnicia*, or, which is the ſame thing, more diſtant from *Phœnicia* than *Egypt*: which agrees exactly with the ſituation of *Mount Caſius*; the *Sirbonic lake*, as well as a large tract of an uninhabitable deſert, lying between *Mount Caſius* and the habitable parts of *Phœnicia*: Which deſert, though in reality it belongs to *Phœnicia*, Homer, I ſuppoſe, reckoned as belonging to *Arabia*, as it is manifeſt Pomponius Mela imagined *Mount Caſius* did.

[*g*] Pomp. Mel. i. c. 10. [*h*] Id. l. iii. c. 8.
[*i*] Diod. l. v. c. 2.

It is further to be obſerved that the appellation of *Nyſa* ſeems to have been borrowed from this high and elevated ſituation of the town, the Hebrew word נשה *Naſa* in Niphal and Pihel, that is, when it is ſounded *Nyſa*, ſignifying, according to Buxtorf, *ſuſtulit, extulit ſe, ſublatus eſt, elatus.* And accordingly Virgil, in his deſcription of it, ſays,

Liber agens CELSO *Nyſæ de vertice tigres.*
Æn. vi. 805.

And if Caphtor, who was manifeſtly of a warlike genius, did at his firſt ſettlement in thoſe parts employ himſelf in hunting and killing wild beaſts, as it is highly probable he did, a warlike genius in thoſe days, like [*k*] Nimrod, ſhewing itſelf in early life, by hunting wild beaſts; this may have given occaſion to thoſe traditionary hiſtories of this Dionyſus, or lord of *Nyſa*, having conquered lions, tigers, etc. And his having conquered the Avim, the fame of which ſpread as far as *Syria Antiochena* with ſo much eclat as to occaſion divine worſhip to be there paid to him, was a ſufficient foundation for the Greeks to raiſe the report of his having conquered *India*, every place which was much eaſtward of *Greece* being by the poets called *India*. Thus Virgil, ſpeaking of the *Nile*,

[*k*] Gen. x. 8, 9.

calls

calls upper *Egypt* and *Æthiopia* by the name of *India*.

Uſque coloratis amnis devexus ab Indis.

Georg. iv. 293.

And in another place, ſpeaking of the Parthians, he ſays,

Imbellem avertis Romanis arcibus Indum.

Georg. ii. 172.

And hence it is that *Nyſa* is ſaid by ſome of the ancients to have been ſituated in *India*. As for example, Philoſtratus, ſpeaking of *Nyſa*, ſays, that it was a mountain in *India*, where was a temple dedicated to Bacchus.

As to the tradition of this Dionyſus having been the firſt that planted the vine, I cannot find any well grounded foundation to ſupport it. The hiſtory of the ancient heathen Gods hath been ſo ſtrangely confounded, and their tranſactions have been ſo blended one with another, that it is almoſt impoſſible at this diſtance of time to unravel them. Thus, for inſtance, Diodorus ſays that Oſiris was ſometimes taken for Serapis, Bacchus, Pluto, Ammon, Jupiter, and Pan; and that Iſis was the ſame with Ceres, Theſmophora, Luna, Juno, etc. And Plutarch [*l*] hath a diſſertation to prove, that Bacchus and Oſi-

[*l*] Plut. de Iſid. et Oſir. ſect. 35. and ſect. 27, 30, 37.

ris were both the ſame perſon, from the ſimilitude of the rites in their worſhip; the ivy being called in the Egyptian language *Cheno Siris*, i. e. *the plant of Oſiris*. He ſays however, in another place, that this part of the character of Oſiris with relation to the culture of the vine was in after ages, by miſtake, applied to Bacchus. I ſhould therefore be inclined to imagine, as the characters of theſe two perſons were very different, Dionyſus or Bacchus being a martial hero, and Oſiris a [*m*] peaceable prince, cultivating and improving his country by the arts of huſbandry, and political government, that this miſtake aroſe from ſome ſtatuary god-maker, who, not knowing how to account for the pomegranate in the hand of our young Dionyſus, inſerted a bunch of grapes inſtead of it, as being the more ornamental, as well as the more valuable fruit of the two; and that the mythologiſts, who were alſo the poets of the age, readily came into the exchange, as being more agreeable to their own natural diſpoſition, as well as the better ſubject for poetry.

As therefore it is manifeſt from Strabo, that before the Grecians introduced the worſhip of human figures into *Egypt*, the Aborigines

[*m*] Diod. l. i. c. 2.

Egyp-

Egyptians had no images in their temples, that is, none of human form, but only the images of ſome animal or plant, which repreſented the object of their worſhip; how can we more naturally account for the origin of this cuſtom, than by ſuppoſing ſuch animal or plant to have been engraved on the tomb or ſepulchral monument of ſome eminent perſon, as an hieroglyphical mark ſignificant of the name or character of the perſon underneath interred, and that, from this and ſome other ſimilar occaſions, the worſhip of plants and animals came to be firſt practiſed in *Egypt*.

For beſides animals and plants we alſo find repreſented on the obeliſks and ancient religious monuments of the Egyptians, ſeveral inſtruments of huſbandry, which we may reaſonably ſuppoſe were firſt engraved as hieroglyphical marks on the tomb-ſtones of their inventers, to perpetuate their memory to poſterity; which the Grecians, when they came into *Egypt*, placed in the hands of ſuch human figures as by tradition they had learned were the authors or inventors of them. Thus, for example, we find the figures of Oſiris and Iſis always repreſented holding ſome inſtrument or other of huſbandry. For, as to the *Crux anſata*, which hath ſo much puzzled the

the learned world, and has occaſioned Kircher to ſpend a long chapter in ſumming up the various opinions concerning it, who has, with a great waſte of Rabbinical and Arabic learning, endeavoured to prove it contains a myſtical ſummary of all aſtronomical and theological learning, both pagan and chriſtian; it is, after all, no more than a ſetting ſtick for planting roots and larger ſeeds; as may appear from the figure of Oſiris, plate I. fig. 3. which is copied from the Tab. Iſiaca. The circle at the top, which has been conjectured to be an emblem of the world, being no more than the handle to hold it by, to enable the perſon that uſes it to thruſt the lower end into the ground; and the part which forms the croſs underneath, being only a contrivance to prevent the other part from running too far into the earth, as it would be apt to do in the fertile ſoil of *Egypt*, eſpecially after it had been moiſtened by the overflowings of the *Nile*, which was the uſual time for ſowing or planting. The reaping hook and flail cannot eaſily be miſtaken. But there are two inſtruments which Iſis generally carries in her hand, that have not yet been explained; one of which ſeems only to be a knife for weeding corn, and the other a ſimple inſtrument made uſe of to this day by the country

country people both in *England* and *Ireland*, in twiſting ropes of hay, for ſeveral purpoſes in huſbandry, as may eaſily be perceived only by caſting an eye on fig. 4. plate I. and fig. 6. plate II. This might have ſerved in *Egypt* for twiſting either ſedge or the bark of the palm-tree, the common materials there for making ropes.

The hiſtory of Oſiris and Iſis, as related by Beroſus and Diodorus, ſeems manifeſtly compounded of various tranſactions, which were performed in different parts of the world, in very diſtant ages, and by very different perſons. The hiſtory of the warlike exploits and conqueſts of Oſiris, ſeems to have been borrowed from the traditions relating to Caphtor; as the planting of the vine, which is attributed to Dionyſus, or Caphtor, was probably taken from the traditionary hiſtory of Oſiris. For that the actions of theſe two contemporary princes have been much confounded in hiſtory, may be proved from a multitude of quotations out of the ancients.

Nor did the authors of the hiſtory of Oſiris ſtick to contemporary tranſactions, but have manifeſtly mixed the hiſtory of ſome facts which happened in much later ages of the world, even as low down as the times of Moſes, with the hiſtory of the invention of

thoſe arts of huſbandry which muſt have been diſcovered in a much more early age; and therefore could not poſſibly have happened in the life of one and the ſame perſon. As for example, the art of plowing and ſowing corn could not poſſibly have been the invention of ſo late an age as the reign of that Pharaoh, or Egyptian king, who was drowned in the Red-ſea in purſuit of Moſes and the Iſraelites; and yet it is manifeſt almoſt to a demonſtration, that the hiſtory of the deſtruction of Oſiris by Typhon, and of the lamentations of Iſis for the loſs of her huſband Oſiris, whoſe body ſhe could not find, becauſe it was thrown into the ſea, muſt have been borrowed from the aforementioned tranſaction.

Of which opinion the tradition mentioned by [*n*] Tacitus, that it was in the reign of Iſis, the wife of Oſiris, that a multitude of Jews left *Egypt*, and were conducted into a neighbouring country, under the command of Hieroſolymus and Judæus, is a ſtrong corroboration; which ſtory, by adding to it ſome of the remarkable traditions belonging to their ancient worthies, and men of renown, was in after-ages wrought up into the fabulous

[*n*] Tacit. Hiſt. l. v.

hiſtory

hiſtory of Oſiris. For [o] Plutarch acknowledges, that Typho, the enemy of Oſiris, was ſometimes taken for an emblem of the ſea; and indeed the very origin of the word, being derived from the Greek word Τύφομαι, *fumo, to foam and rage*, ſeems to confirm it. And what is very remarkable, Plutarch obſerves, that this Typho, whenever he was repreſented by an image, was always painted red. Now it is impoſſible to give any other reaſon why this emblem of the ſea, into which the body of Oſiris is ſaid to be thrown, ſhould be painted red, but becauſe the name of the ſea in which Oſiris was drowned, was the ſea of Edom, which word ſignifies *red*; and from thence that ſea has ever ſince been vulgarly called the *Red-ſea*.

And yet from one part of the character given by [p] Diodorus of Iſis and Oſiris, that they were great encouragers and improvers of the civil arts of huſbandry, and firſt taught the inhabitants of *Egypt* how to plow and ſow, etc. theſe perſons muſt have lived in a much earlier age of the world than that of Moſes. Hence Tibullus ſays,

Primus aratra manu ſolerti fecit Oſiris,
Et teneram ferro ſolicitavit humum.

[o] Plut. de Iſid. et Oſir. ſect. 41.
[p] Diod. l. i. c. 2.

Primus

Primus inexpertæ commiſit ſemina terræ,
Pomaque non notis legit ab arboribus.
Hic docuit teneram palis adjungere vitem,
Et viridem dura cædere falce comam.

Which arts are ſo neceſſary to the ſupport of human life, that it is impoſſible the cultivation of them could have been deferred to ſo late an age of the world as the days of Moſes. And therefore we ought to ſuppoſe that the real perſons, from whom this part of the character of Oſiris and his wife Iſis hath been borrowed, were ſome of the inhabitants of *Egypt* after the flood; upon whoſe ſepulchral tomb-ſtones the Grecians having found the ſeveral inſtruments of huſbandry engraved, which they had either invented or improved, erected the ſtatue of an human figure for their deification, and, as a diſtinguiſhing mark by which theſe deities might be known from others, placed the inſtruments of huſbandry in their hands, which had before been graved on their obliſks, or in their temples. And as, among the reſt, Oſiris might have had the figure of a bull engraved on his pillar, as one of the hieroglyphical marks which were intended to denote his having taught the Egyptians the art of plowing; and as Iſis might have the figure of a cow engraved, among others, on her ſepulchral

ſepulchral pillar, to denote her care and attendance at the dairy, hence poſſibly theſe two animals might in time come to be reckoned ſacred in *Egypt*; and when the Grecians, who never worſhiped beaſts, came thither, they would of courſe erect ſtatues to thoſe deities (of whom the bull and the cow were the repreſentatives) in the ſhape of human figures, but with the head of a bull or a cow, to denote the deities to which theſe imaginary figures belonged [*q*].

And if we are inclined to enquire who that perſon was, among the deſcendants of Ham, from whence this character of Oſiris was borrowed, we ſhall find it was probably Mizraim, the ſecond ſon of Ham, as mentioned Gen. x. 6. whoſe proper name was Mizor, the plural number of which truly denotes the people or nations deſcended from him, rather than the head of the family itſelf, as hath been before noted, the termination *im* in Hebrew being the known termination of the maſculine gender in the plural number. And accordingly the Egyptians are univerſally, through the whole Pentateuch, called by the name of מצרים Mizraim, as being the deſcendants of Mizor, or Miſor, as he is called

[*q*] See plate II. fig. 5. repreſenting Iſis with a cow's head, the royal plume, and Orus on her lap.

by Sanchoniatho, who ſays that the brother of Sedec, or Canaan, was called Μίσωρ. For it is remarkable, that the Hebrew Tſade was differently pronounced by different nations; the Greeks generally converting it into a *t*, and the Phœnicians into an *s*. Thus, for example, the city of *Tyre*, whoſe ancient and proper name was צור *Zor* or *Tſor*, was by the Greeks called *Tor*, and thence *Tyre*, but by the Phœnicians it was called *Sor*, and now *Sur* to this day. In like manner the city of צוען *Zoan*, or *Tſoan*, was by the Grecain pronunciatiation changed into *Taan*, and thence into *Tanis*, whereas the Phœnicians pronounced it *Soan*, as it is at preſent written in the Samaritan Pentateuch, Num. xiii. 23. And therefore Sanchoniatho, who was a Phœnician, pronoudced the Hebrew word מצור *Mizor* or *Mitſor*, Μίσωρ, *Miſor*.

How Miſor came to be called Oſiris is not ſo eaſy to be accounted for. Sir Iſaac [*p*] Newton obſerves, that "Plutarch tells us, "the ſyllable *O* put before the word *Siris* by "the Greeks, made it ſcarce intelligible "to the Egyptians." Which is a very uncommon miſtake in that great and generally correct author. For [*q*] Plutarch,

[*p*] Newt. Chron. p. 219.
[*q*] Plut. de Iſid. et Oſir. Sect. 52.

on

on the contrary, ſays, that the ſyllable *O* was added by the Egyptians. His words are, Εἰσὶ γὰρ οἱ τὸν Ὀσιριν ἄνλιχρυς Ἥλιον εἶναι, καὶ ὀνομάζεσθαι Σείριον ὑφ' Ἑλλήνων λέγονλες, εἰ καὶ παρ' Αἰγυπλίοις ἡ πρόθεσις τῦ ἄρθρε τέχνομα πεποίηκεν ἀμφιγνοεῖσθαι. That is, *There are ſome who manifeſtly aſſert that* OSIRIS *is the ſame with the* SUN, *and that he was called* SIRIUS *by the Greeks, tho' the addition of the article by the Egyptians made* [the origin of] *the name to be doubted of.*

AND indeed it is not to be wondered that the Egyptians ſhould prefix the letter *O* to the word *Siris*, when the Greeks had once introduced that name to be applied to the ſun, ſince by that addition they made an Egyptian word of it, ſignifying *many eyed*, which was no improper epithet for the ſun. For ſays [*r*] Plutarch, ſpeaking in another place of OSIRIS, *The name itſelf denotes* many eyed, *as we are told by ſome, who would derive it from the words* OS *and* IRI, *which words in the Egyptian language have that import.*

THE name, it ſeems according to Plutarch, by which the deity, afterwards called Oſiris, was originally known in Greece, was Σείριος: who ſuppoſes that name to belong to the ſun. This alſo muſt have been a fiction, or miſtake,

[*r*] Plut. de Iſid. et Oſir. ſect. 10.

of the later Greeks. For Σείριος being an adjective, muſt be connected with ſome ſubſtantive; which was probably the word Ἀστήρ. But Heſiod, who wrote many ages before Plutarch, mentions the dog-ſtar by the name of Σείριος Ἀστὴρ, and not the ſun; from whence we ſee how much the Egyptian deities were blended and confounded together by the Greeks, towards the latter ages of the Grecian empire.

But the true name, by which this God was originally diſtinguiſhed in *Phœnicia*, before it was changed into Oſiris by the Egyptians, or into Siris, or Σείριος, by the Greeks, ſeems to have been Iſiris [s], whom Sanchoniatho mentions as being brother to Chna the firſt Phœnician, was manifeſtly Canaan, which name of כנען as it is in the Hebrew, may be read either Canaan, or Cnaän, and was therefore by the Greeks called Χνᾶ, Chna. This Cnaän, or Chna, was the youngeſt ſon of Ham, who with his deſcendants firſt peopled *Phœnicia*, and from him that country was called the land of *Canaan*, or *Cnaan*.

In another part of the ſame chapter Sanchoniatho ſays, that Miſor, and Sedec, which ſignifies *juſt*, were brothers, and that Miſor

[s] Ἴσιρις ἀδελφὸς Χνᾶ τῦ πρώτυ Φοίνικος. Euſeb. Præp. Ev. l. i. 10.

had

had a ſon named Taautus, who was the firſt inventor of the elements of writing. Now it is more than probable, that this Sedec was alſo the ſame perſon with Chna, or Canaan, the brother of Iſiris, and that he was the very perſon who received tithes from Abraham, under the title of [*t*] Melchiſedec, which is as much as to ſay King Sedec, or, as St. Paul explains it, *the King of Righteouſneſs*; a title he might have acquired on account of his regular diſtribution of juſtice, being the father, and conſequently prince, of the whole country. For if Canaan, the youngeſt ſon of Ham, be but ſuppoſed equally long lived with Arphaxad the ſon of Sem, as he was of an equal diſtance in deſcent from Noah; Canaan might have been alive ſeveral years after this congreſs of Melchizedec with Abraham. This Melchizedec, or Melchi Sedech, or, according to the literal writing of the Hebrew, Melchi Tſedec, is ſaid by St. [*u*] Paul to be *without father, and without mother*; a circumſtance very well agreeing with the account given by Sanchoniatho of Chna, who, being the firſt that inhabited and planted Phœnicia, is ſaid to be *without father and without mother*, becauſe his parents, not living with him, were unknown

[*t*] See Chron. Heb. Bible vindicated, p. 100. [*u*] Heb. vii. 3.

in that country. Thus [*w*] Seneca, ſpeaking of two of the ancient kings of *Rome*, ſays, that Servius had no mother, and Ancus no father; which he afterwards explains by ſaying, that it was not known who was the father of Ancus. And hence alſo Horace ſays,

Perſuades hoc tibi vere,
Ante poteſtatem Tullî atque ignobile regnum,
Multos ſæpe viros, NULLIS MAJORIBUS ORTOS,
Et vixiſſe probos, amplis et honoribus auctos.
Hor. *Serm.* l. i. *Sat.* 6.

All which put together is an additional proof that Oſiris, or Iſiris, the brother of Chna, was the ſame perſon with Miſor, the brother of Sedec.

HAVING thus diſcovered Jupiter Ammon and Pan in the perſon of Ham; and Jupiter Caſius and Dionyſus in the perſon of Caphtor, the great grandſon of Ham; and of Oſiris in the perſon of Miſor; let us now try if we can diſcover who this Taautus was, who being the ſon of Miſor is here ſaid by Sanchoniatho to be the firſt diſcoverer of the art of writing. [*x*] Sanchoniatho ſays, that this Taautus was the ſame perſon, whom the Egyptians call Thyoth, the Alexandrians

[*w*] Senec. Epiſt. viii. [*x*] Euſeb. Præp. Ev. l. i. c. 9.

Thoth,

Thoth, and the Greeks Hermes. He likewiſe [y] obſerves, that this Taautus meditated very much on the nature of dragons and ſerpents, and that in after-ages the Phœnicians and Egyptians on that account attributed a kind of divinity to theſe animals.

Now, according to Moſes, Miſor or Mizor the father of the Mizraim had no leſs than[z] ſix ſons and two grandſons, before he departed with his father Ham from the plains of *Shinaar*, to march towards *Egypt* on the diſperſion at *Babel*; which were theſe: Lud, the father of the Ludim or Ludians; Anam, the father of the Anamim; Laab, the father of the Lehabim, Lubim, or Libyans; Neph, or Nephat, the father of the Naphtuhim; Pathros, the father of the Pathruſim; and Caſhal, the father of the Caſhluhim; who had alſo two ſons, Peles, the father of the Philiſtim, and Caphtor, the father of the Caphtorim.

[a] Mr. Shuckford ſays that the Egyptians generally aſcribe all their ſciences to Pathros, whom they called Thyoth. In proof of which he quotes Jamblichus *De myſteriis Ægyptiorum*. But I cannot find that Jamblichus, in his whole treatiſe *De Myſteriis*,

[y] Id. ibid. c. 10. [z] Gen. x. 13.
[a] Shuckf. Con. B. iv. p. 216.

once mentions the name of Pathros. [*b*] He ſpeaks indeed of Hermes having written twenty thouſand volumes, or, as Meneteus ſays, 36525 volumes; and begins his treatiſe with ſaying, That the Egyptian writers, thinking Hermes was the inventor of arts and ſciences, aſcribed all theſe books to Hermes, who was reputed the God of wiſdom and eloquence: That Pythagoras, Plato, Democritus, Eudoxus, and many others went to viſit the Egyptian prieſts: That Pythagoras and Plato learned their philoſophy from the pillars of Mercury in *Egypt*; which pillars, ſays he, are full of learning. But he no where explains who this Hermes was.

Mr. Shuckford ſays alſo that Pathros, whom he calls "Pathruſim, is imagined to "have firſt invented the uſe of letters; but "Naphtuhim is ſaid to have learnt both "them, and ſeveral other uſeful arts from "him, and to have inſtructed his people in "them. He (that is, as I ſuppoſe, Naph-"tuhim) is ſaid to have been the author of "the architecture of theſe ages, and to have "had ſome uſeful knowledge in phyſic and "anatomy. The Egyptians do in general "aſcribe all their ſciences to the other bro-

[*b*] Jamb. de Deo et Deis.

"ther;

" ther; but it is eaſy to conceive how this " might happen, Pathruſim, whom they call- " ed Thyoth, being a perſon ſo extraordi- " nary, that it might be difficult for any " other name, beſides his, to obtain any " conſiderable ſhare of reputation in the age " he lived in."

AND in proof of this Mr. Shuckford quotes Syncellus and Sir John Marſham; but unfortunately neither Syncellus nor Marſham ſay one word about Naphtuhim, that I could find. [*c*] Syncellus, in his third dynaſty, mentions one Toſorthrus the ſucceſſor of Necherophes, whom, he ſays, the Egyptians called Æſculapius, on account of his ſkill in medicines, and that he found out alſo the art of chiſſelling ſtones, and took much pains in improving the art of engraving letters. [*d*] Marſham indeed endeavours to prove this Toſorthrus to be a brother of Thoth; becauſe, according to the Grecian mythology, both Hermes and Æſculapius are ſaid to be the ſons of Jupiter. But in this he contradicts an authority, which at other times he relies much upon, viz. Sanchoniatho, who [*e*] expreſly ſays that Æſculapius was the ſon

[*c*] Syncel. p. 56. Ed. Par. [*d*] Marſh. p. 39.
[*e*] Euſeb. Præp. l. i. c. 10.

of Sedec, who was brother to Miſor: And therefore Thoth and Æſculapius could at beſt be but couſin-germans.

So that, I am afraid, Toſorthrus cannot eaſily be proved to be the ſame perſon with Naph or Naphtuhim, the ſon of Miſor; though Mr. Shuckford ſeems to have hit by chance on the real perſon, to whom the original character, not only of Æſculapius, but the God Thoth truly belongs; and that is Naph or Neph, the father of the Naphtuhim; as will appear more plainly when we come to compare ſome circumſtances, not ſelected out of mythological writers, but from true hiſtorians, who relate matters of fact, and not imaginary fables.

If therefore we firſt conſult the books of Moſes, we ſhall find that Ham the ſon of Noah, immediately after the confuſion at *Babel*, came with his two ſons Mizor and Canaan (which laſt was alſo called Sedec, or the juſt) to take poſſeſſion of thoſe territories which from them have ſince been called the lands of *Canaan*, and the lands of *Mizor* or *Mizraim*; and having left his younger ſon Canaan with his eleven grandſons in poſſeſſion of the land of *Canaan* [*f*] *from the entering in*

[*f*] Num. xxxiv. 9. Joſh. xiii. 5.

of

of HAMATH *even unto* GAZA; he then proceeded with his ſon Mizor and his children to take poſſeſſion of the land of *Egypt*; and having ſettled his grandſon Caſhal, with his two great-grand-children Peles and Caphtor, at the entrance into *Egypt*, where they built *Peluſium* in honour of Peles, and poſſeſſed themſelves of [*g*] *the iſlands of Caphtor*, he advanced further up into *Egypt* with his ſon Mizor, and ſettled him at *Zoan* in the land of *Mizraim* as it is called in the Scriptures, or in the *Meſtræan* region as it is called by Joſephus; *Grand Cairo*, which ſtands nearly in the place where *Zoan* did formerly, being called by the Arabians to this day [*h*] *Al-Meſſer*.

THEN Ham went ſtill further up into *Egypt*, and poſſeſſed himſelf of that part which from him was named [*i*] *Chamia*, now inhabited by the Copts, who are ſtyled in the language of the country *Chami* to this day. In which territory the city of [*k*] *Chamys*, or [*l*] *No-Ammon*, as it is called by the prophet Ezekiel (which litterally ſignifies

[*g*] Jer. xlvii. 4. [*h*] Shaw's Trav. p. 340.

[*i*] Though *Cham* is in Engliſh, for the ſoftneſs of pronunciation written *Ham*, yet the true name is *Cham*, as it is always written both in Hebrew and Greek.

[*k*] Beroſus. [*l*] Ezek. xxx. 14.

the

the city or habitation of [*m*] Ammon) was built in honour of him. From whence his ſon [*n*] Pathros ſtill went higher up, and built the city of *Pathros*: But where that was ſituated I cannot poſitively determine.

Neph, or Naph, or Nephat, the father of the Naphtuhim, advanced ſtill further up the river, and proceeded as far as *Syene*, on the uttermoſt ſouthern borders of *Egypt*, and ſettled ſomewhere thereabouts; whence that region was from him called *Napata*, where queen Candace afterwards reigned, according to [*o*] Strabo.

Lud went ſtill higher, and poſſeſſed himſelf of *Æthiopia* properly ſo called, from whom came the Ludim or Lydians, mentioned by the prophets Iſaiah and Jeremiah as being famous [*p*] *for handling and bending the bow*; and of whom [*q*] Herodotus tells this remarkable ſtory, that, when Cambyſes had conquered *Egypt*, and had thoughts of invading *Æthiopia*, he ſent ſome ſpies before him, who, under pretence of carrying preſents to

[*m*] That Cham and Ammon denote the ſame perſon appears from comparing Gen. xiv. 5. and 1 Chron. iv. 40, with Deut. ii. 20.

[*n*] Iſai. xi. 41. Jer. iv. 41.

[*o*] Strabo, l. xvii.

[*p*] Iſai. lxvi. 19. Jer. xlvi. 9.

[*q*] Herod. l. iii.

the

the king, might privately enquire into the ſtrength and condition of the kingdom. When they were arrived at court, and had made their preſents, the king of *Æthiopia* ſaid to them, "It was not from any conſideration "of my friendſhip that the king of *Perſia* "ſent you to me with theſe preſents; nei- "ther have you ſpoken the truth; but are "come into my kingdom as ſpies. If Cam- "byſes was an honeſt man, he would deſire "no more than his own; and not endeavour "to reduce a people under ſervitude who "have never done him any injury. How- "ever give him this bow from me, and let "him know that the king of *Æthiopia* ad- "viſes the king of *Perſia* to make war againſt "the Æthiopians when the Perſians ſhall be "able thus eaſily to draw ſo ſtrong a bow; "and in the mean time to thank the Gods, "that they never inſpired the Æthiopians "with a deſire of extending their dominions "beyond their own country." When he had ſaid this, he looſed the ſtring, and delivered the bow to the ambaſſadors.

LAAB croſſed over the *Nile*, and poſſeſſed himſelf of that part of *Africa*, which from his poſterity the Lehabim or Lubim, mentioned 2 Chron. xii. 3. xvi. 8. was called *Libya*.

bya. Where [*r*] Anam went, is not ſo certain; but poſſibly he may have croſſed over the river *Nile* with his brother Laab, the people of that country being called by the prophet [*s*] Ezekiel a *mingled people*.

Now of all the ſons of Mizor, viz. Lud, Anam, Laab, Neph, Pathros, and Caſhal, I can find no traces in real hiſtory, which any way reſemble the character of Taautus or Thoth, except it be Neph or Nephat the father of the Naphtuhim, who ſettled about *Syene*, on the borders between *Egypt* and *Æthiopia*. So that we muſt have recourſe to Neph the fourth ſon of Mizor to find out in him, if we can, this God Thoth.

Now if we look into Plutarch, we ſhall ſee that the inhabitants of the *Thebais* in upper *Egypt* were alone of all the Egyptians free from taxes towards ſupporting the ſacred animals, becauſe they worſhiped only the God Cneph; whom I ſuppoſe to be the ſame with Neph, as Ham was indifferently called Cham or Ham. And [*t*] Euſebius ſays from

[*r*] I cannot conceive the reaſon why Mr. Shuckford ſo confidently affirms Anam to be the Curudes of Syncellus, who ſucceeded Menes in the government of the Meſtræan region. Shuckf. *Connect*. p. 216. Syncell. p. 91. Par. ed.

[*s*] Ezek. xxx. 5. [*t*] Euſeb. Præp. l. i. c. 10.

Philo-

Philo-Byblius, that that idol under the figure of a ſerpent with the head of a hawk, which the Phœnicians called Agathodæmon or the good Dæmon, the Ægyptians called Cneph.

And what proves this Cneph or Neph not to have been an imaginary idol, but a real man who had been deified by ſome of his admirers for his great endowments, is that [*u*] Euſebius likewiſe ſays the Egyptians worſhiped the God Cneph under the image of a king with a girdle about his waſte and a ſceptre in his hand, and an egg coming out of his mouth; which egg was looked upon as an emblem of the world. And [*w*] Strabo ſays that there was in an iſland adjoining to *Syene* the temple and Nilometre of the God Cneph; whom, according to the Greek termination of the word, he calls Cnuphis. Which Nilometre, or machine for meaſuring the increaſe of the *Nile*, ſhews that this God Cneph, Cnuphis, or Neph, had been ſome remarkable perſon living near *Syene*, who had been famous for the uſe of characteriſtic marks in his obſervations on the riſe of the *Nile*. For, ſays Strabo, "this Nilometre was a canal "cut out of one entire ſtone in the bank of "the *Nile*, in which were engraven ſeveral

[*u*] Euſeb. Præp. l. iii. c. 11. [*w*] Strabo, p. 817.

"lines

" lines to denote the different encreaſes of the " *Nile*; to which were alſo added ſeveral cha- " racteriſtic marks to denote upon certain days " the future encreaſe of the *Nile*: by obſerv- " ing which, perſons of ſkill were capable of " forming certain preſages of the enſuing " ſeaſon; and to prognoſticate, whether it " was likely to be fruitful or otherwiſe."

Now that this God Cnuphis or Cneph was the ſame with the God Taautus or Thoth appears from hence; That it is univerſally acknowledged the God Thoth was the ſame deity which was alſo called Anubis: And that Anubis and Cnuphis were the ſame perſon, ſeems to be manifeſt not only from the ſimilitude of the words, but alſo becauſe it appears from ſeveral of the Abraxas, or Egyptian Taliſmans collected by [*x*] Montfaucon, that Anubis was originally written Cnuphis or Cnubis; for on ſeveral of thoſe Abraxas, where a ſerpent is repreſented with a lion's head, on the reverſe is the word XNOYBIC [*y*] Cnubis or Cnuphis, on others XNOYMIC Cnumis, and upon another both XNOYMIC and plain ANOYBIC Anubis. See the figures 1. 2. 3. in Plate II.

[*x*] Mont. Ant. Tom. ii. Par. ii. p. 361.

[*y*] The Greek υ, when turned into Latin, was always changed into an U.

And what confirms this opinion is the great variety of emblematical figures under which the Gods Cnuph and Thoth were characteriſed; all which ſeem plainly to have taken their origin from the Nilometre of the God Cnuphis near *Syene*. For ſince, as [z] Strabo expreſly ſays, the Egyptian temples had no images in them, that is, none of human form; but only thoſe of ſome animal, ſubſtituted to denote the object of their worſhip; hence it was, that the various emblematical characters made uſe of by Cneph in his Nilometre furniſhed thoſe perſons, who out of regard to his memory were fond of worſhiping him as a God after his death, with a variety of emblematical repreſentations under which he might be adored. As for example, that of a ſerpent with a lion's head, of a ſerpent with a hawk's head, or that of a dog.

As to that famous emblem of a dog, under which this God Cnuphis, or, as Virgil calls him [a], *Latrator Anubis*, was worſhiped, it is certain, that the brilliant ſtar, which is known among aſtronomers by the name of the Dog-Star, and is one of the brighteſt in the whole firmament, becomes viſible in

[z] Strabo, l. xvii. [a] Virgil. Æn. l. viii. ver. 698.

Egypt

Egypt in the month of July, about the time of year when, it is agreed by all writers, the *Nile* generally begins to overflow its banks. This ſtar is therefore called by Heſiod Σείριος Ἀστὴρ, i. e. Sihoris After, the ſtar of the river *Sihor* or the *Nile*; *Sihor* being the name by which the river *Nile* was known in early times, as appears from Joſh. xiii. 3. and Jerem. ii. 18. which name was probably given it on account of the dark colour of its waters at the time of its inundations: being derived from the Hebrew verb שחר *Shachar, niger fuit, denigratus, eſt*, whence alſo it was called by the Greeks Μέλας. And hence Virgil, ſpeaking of this river, ſays,

Et viridem Ægyptum nigra fœcundat arena.

where Servius in his notes remarks, *nam antea Nilus* MELO *dicebatur*. And therefore this ſymbol of a dog might have been made uſe of by Neph in his Nilometre as a characteriſtical mark to denote the riſe of this ſtar, which gave them warning to prepare their grounds for being flooded by the *Nile*. Whence probably it obtained the name of the dog-ſtar; and Neph might himſelf in after-ages be worſhiped under this ſymbol, and

and thence alſo obtain the name of Taautus or [*b*] Taaut, i. e. the dog.

And as the dog might ſerve for an hieroglyphical mark in the Nilometre to denote the riſe of that ſtar, and the time when the *Nile* ſhould begin to overflow its banks, it is probable Cneph had different marks to denote the different degrees of its encreaſe both before and afterwards. And as when the *Nile* hath once overflowed its banks, it drives all the ſerpents before it out of their lurking places; ſo the hawks at the ſame ſeaſon annually return into *Egypt* in queſt of their prey. For [*c*] Euſebius obſerves, that theſe birds are very uſeful in *Egypt* in deſtroying the ſerpents, which he calls Κεράσαι, Ceraſtæ, and were ſo [*d*] named from ſeveral iſlands of that name near *Syene* abounding with theſe animals. And [*e*] Plutarch. ſays, that at *Hermopolis* there was an image of Typho repreſented by an hippopotamus (a known emblem of the riſe of the *Nile*) on which was a hawk fighting with a ſerpent. From the importance therefore of the periodical return of this bird, Cnuphis in his Nilometre may have made uſe of a compound mark of an hawk and

[*b*] Hiſt. du Ciel. [*c*] Euſeb. Præp. Evang. l. ii. c. 1.
[*d*] Steph. Theſaur. [*e*] De Iſid. et Oſir.

a ſerpent to denote a particular degree of the increaſe of the *Nile*; and might therefore after his death, have been worſhiped under the emblematical character of a ſerpent with the head of a hawk. And hence alſo probably aroſe the tradition mentioned by Sanchoniatho, that Taautus, or the God Thoth, is ſaid to have meditated very much on the nature of dragons and ſerpents; and that in after times the Phœnicians and Egyptians on that account attributed a kind of divinity to theſe animals.

For the ſame reaſon this God Neph might alſo have been worſhiped under the ſymbol of a ſerpent with a lion's head, becauſe in the month of July the ſun enters into the conſtellation of the lion; and therefore Cnuphis, or Anubis, or Neph, might have applied this device of a ſerpent with a lion's head, as another ſymbol or hieroglyphical mark to denote the ſerpents quitting their holes, in conſequence of the due increaſe of the *Nile* at the time when the ſun enters into the ſign of the lion.

As to that repreſentation of the God Cneph which is mentioned by [*f*] Euſebius, in the ſimilitude of an human ſhape with an

[*f*] Euſeb. Præp. l. vii. c. 11.

egg

egg coming out of his mouth, which egg was looked upon as an emblem of the world; Joſephus informs us from Manetho, that although the Phœnicians, Greeks, and Romans worſhiped the images of men, yet they held the worſhip of brutes in great abhorrence. From hence, as theſe got footing in *Egypt*, the Egyptian deities began to change their forms, and by a gradual tranſition and transformation, from beaſt to half beaſt and half man, came at laſt to be worſhiped entirely in a human ſhape: To this we muſt aſcribe the original of thoſe motly deities Pan and the Satyrs: And hence the God Cnuphis or Anubis, from the figure of a dog, under which emblem he was worſhiped by the aborigines Egyptians, was worſhiped by the Egyptio-Phœnicians in the ſhape of a man with a dog's head [*g*], and by the Phœnicians and Grecians who lived out of *Egypt* in the entire figure of a man. And to diſtinguiſh him from their other deities, they repreſented him either with an egg in his mouth, which was an emblem deſigned to denote his being the author of fertility; or elſe with naked and erect genitals, to denote the ſame prolific quality. For [*b*] Plutarch gives this as the

[*g*] See Plate II. fig. 7. from a coin of the emperor Julian.

[*b*] Plut. de Iſid. et Oſir.

reaſon why the [*i*] Phallus was carried about in the Pammilian ceremonies; becauſe it was the emblem of fertility and generation. And [*k*] Diodorus expreſly ſays, that "not only the Egyptians, but many "other people alſo paid a ſacred regard to "the parts of generation, as the inſtruments "of the production of animals. That the "prieſts alſo, when they take upon them "their function in *Egypt*, are firſt initiated "to the God Priapus. That for the ſame "reaſon Pan and the Satyrs are worſhiped: "and that ſeveral ſet up their images in tem-"ples, to denote their generative properties." For this reaſon undoubtedly it was that the Gods Hermes and Priapus were imaged among the Greeks and Romans in ſo ſhameful an attitude.

THAT HERMES or Thoth was repreſented in this manner by the Greeks, is teſtified by Pauſanias in his Eliaca; and Herodotus ſaies, in his Euterpe, that the people of *Athens* learned from the Pelaſgians to repreſent Hermes in the ſame manner. Of the ſame kind therefore I take that God to have

[*i*] The Phallus was an image of the human parts of generation.

[*k*] Diod. l. i. c. 4. ſee Euſeb. Præp. l. ii. c. 2.

been

been, which was worſhiped by the [*l*] Moabites and Midianites, under the name of Baal-Peor, which words literally ſignify the *naked* or *ſhameleſs god*. And therefore the prophet [*m*] Hoſea obſerves of the Iſraelites, that *they went to Baal Peor, and ſeparated themſelves unto that* SHAME. And Saint Paul ſpeaking of this defection of the Iſraelites, ſays [*n*], *neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand*. And for this reaſon it probably was, that God gave particular directions, upon the conqueſt of the Moabites and Midianites, for deſtroying every [*o*] adult male, and every woman who had known man; that women, or even men, who had ſo far loſt their ſhame and their modeſty as to worſhip ſuch a deity, might not further ſpread their abominations in the camp of *Iſrael*.

IT is obſerved by [*p*] Herodotus, that Melampus was the firſt who introduced the worſhip of the phallus into *Greece*, and that Melampus was inſtructed by Cadmus. It is therefore more than probable that Cadmus, who was a Canaanite, might have been taught

[*l*] Num. xxv. 3, 5, 18. Deut. iv. 3.
[*m*] Hoſ. ix. 10.
[*n*] 1 Cor. x. 8.
[*o*] Num. xxxi. 17.
[*p*] Herod. l. ii.

this object of worſhip by his neighbours the Moabites and Midianites; and that this was one reaſon why God was pleaſed to give ſuch ſtrict orders to the children of *Iſrael*, when they got poſſeſſion of the land of *Canaan*, to diſpoſſeſs the Canaanites, and not ſo much as to permit them to dwell among them, but to [q] *ſmite them, and utterly to deſtroy them, and to make no covenant with them: and to drive out all the inhabitants of the land from before them, and to deſtroy all their pictures, and all their molten images, and to pluck down all their high places.*

WHY the name Hermes was in after-ages given by the Grecians to the God Cneph, is eaſily accounted for; if we do but conſider the importance of his obſervations by his Nilometre. As Neph, the father of the Naphtuhim, was only a great grandſon of Noah, and as Selah, who was at the ſame diſtance of deſcent from Noah, lived to the age of 443 years, and to the 474th year after the flood; he may very well be ſuppoſed to live near three hundred years after his arrival in *Egypt*: during which time it is reaſonable to believe, he was conſtantly improving his Nilometre, and adding to it various hieroglyphi-

[q] Deut. vii. 2. xii. 3. Num. xxxiii. 51. &c.

cal

cal marks of its uſe. And from the number of obſervations, which he had an opportunity of making in ſuch a length of time, it might not be difficult for him to form ſuch a judgment of the encreaſe of the *Nile*, as to know ſome weeks before hand, when it would begin to riſe; and after it had riſen for ſome time, whether it would exceed its uſual bounds, or whether it would ſtop ſhort of them, and not reach its common height. By foretelling which events he might eaſily get the reputation of being a prophet; or, in the language of the vulgar, a conjurer. And by being repreſented under this character to the Grecians, who came to viſit *Egypt*, he might thence obtain from them the name of [r] Hermes, which ſignifies, *the interpreter* of the will of the gods.

So that this title of Hermes Trismegiſtus, which Sanchoniatho ſays was given by the Grecians to the God Taautus, may very well be ſuppoſed to have taken its origin from the Nilometre of the God Cneph. To this alſo might be owing the tradition of his having invented letters, becauſe he was the firſt who deviſed thoſe ſymbolical characters which afterwards went under the name of hieroglyphics,

[r] Ἀπὸ τῆς ἑρμηνείας, i. e. *ab interpretatione*. Vide Virg. Æn. iv. 356. cum notis Servii in locum.

phics. For [s] Diodorus obſerves that the art of hieroglyphical writing was firſt brought from *Æthiopia* into *Egypt*. And certain it is that *Napata*, or the country of *Neph*, is that part of *Æthiopia* which borders upon *Egypt*. Which alſo may have laid the foundation of all thoſe compliments paid to Hermes by the Grecian and Roman poets, on his being the founder and patron of polite arts and ſciences.

[t] EUSEBIUS obſerves that, beſides all the various characters in which this deity has been already repreſented, the God Cneph was alſo pictured in the form of a king, with a girdle about his waſte, a ſceptre in his hand, and a plume of feathers on his head. This Πτερὸν Βασίλειον, or royal plume, conſiſted of two large feathers placed erect on his head; ſome inſtances of which are to be ſeen in the Tabulæ Iſiacæ. (See Plate II. fig. 5.) And hence the Greeks, by converting theſe feathers into wings, and changing his ſceptre ornamented with ſerpents, which were the emblem of the God Cneph, into a caduceus, furniſhed their God Hermes with a new character, and made him the meſſenger, as well as the interpreter, of the Gods.

[s] Diod. l. iii. c. 1. [t] Euſeb. Præp. l. iii. c. 11.

[u] DIO-

[*u*] Diodorus ſays, that Hermes not only found out letters, but was alſo ſkilled in medicine and harmony, and invented the ten-ſtringed lyre. Hence alſo it appears that from the hiſtory of the Egyptian Cneph, the Grecians borrowed the character of their God Apollo. Under which character when he was admitted back again into the Egyptian theology, he obtained the name of Orus, from the Hebrew word אור *Ore*, which ſignified *light*. For [*w*] Herodotus and Diodorus and Plutarch all agree, that the Orus of the Egyptians was the Apollo of the Greeks.

Now this will enable us to account for that ſymbolical repreſentation given us by [*x*] Montfaucon, of a dog holding between his paws the lyre of Apollo, and the caduceus of Mercury [*y*]. Which, he ſays, is one of thoſe ænigmas he will not attempt to explain. But the device was deſigned only to ſhew, that the author of it thought Orus, Anubis, and Hermes the ſame deity. For

[*u*] Diod. l. i.

[*w*] Herod. l. ii. Diod. l. i. c. 2. Plut. de Iſid et Oſir.

[*x*] Canis quidem ille, qui lyram Apollinis, Mercuriique caduceum cuſtodit, inter ænigmatica ſchemata cenſeri puto, quorum interpretationem ne tentare quidem auſim. Mont. Ant. Suppl. tom. i. l. iii. p. 100.

[*y*] See plate II. fig. 8.

as the lyre was the undoubted ſymbol of Orus or Apollo, and the caduceus of Hermes or Mercury, ſo was the dog the known emblem of Anubis or Thoth. Whence, I apprehend, it is manifeſt that Neph, Anubis, Thoth, Hermes, and Orus, were originally all one and the ſame perſon, that is, the fifth ſon of Oſiris, Iſiris, or Mizor, who was the ſon of Ham, the third ſon of Noah; who being the laſt of the long lived men that came with Ham into *Egypt*, is therefore ſaid to have been the [z] laſt of the Gods that reigned in *Egypt*.

For if we ſuppoſe Neph or Orus to have lived as long as Salah, who was of the ſame diſtance of deſcent from Noah, that is, his great-grand-ſon, then he would have lived 433 years, and to the 472d year after the flood; and would have been cotemporary with Eſau and Jacob, when the life of man was reduced to the term of 140 or 150 years at the furtheſt; in compariſon of which the life of Neph or Orus muſt have been looked upon as a godlike one.

Upon the whole, it is manifeſt, that tho' the Grecians borrowed their deities originally from *Egypt*, yet by the wrong pronunciation

[z] Herod. l. ii.

of

of their names, the miſapplication of their qualities, and attributes, and by the mythological hiſtories which they afterwards invented, they gave great occaſion to the confuſion which hath ſince enſued. The great number of hieroglyphical marks found on the ſepulchral monuments of eminent perſons, which were either expreſſive of their names, their qualifications, or their inventions, contributed to the ſame purpoſe; as theſe marks, from the veneration of the perſons to whom they belonged, came in after-ages to be held ſacred, and in proceſs of time to be worſhiped.

For when the worſhip of the one God was once departed from, ſuperſtition would naturally look out for numberleſs local and tutelar deities to ſupply the place of infinite power. Hence it was the Egyptians gathered all theſe ſacred characters together, and for fear of diſobliging any one deity, made their collection as large as poſſible. For tho' particular deities might in particular places have an extraordinary degree of adoration paid to their moſt noted characteriſtical repreſentation, yet the obeliſk or temple erected to them, was all over inſcribed with the reſt of thoſe characters which were held ſacred; as is viſible to this day on the walls

and pillars of the Egyptian temples. And that this was the original uſe which was made of the great number of hieroglyphical marks now found in thoſe places of devotion, as well as on the obeliſks, and that they were not an hiſtorical account of the life and actions of any one particular perſon, is plain from that ſpecies of idolatry which the prophet [*a*] Ezekiel imputes to the Jews, when he deſcribes one of their Cryptæ, of which ſort there are many now remaining in *Egypt*. *And he ſaid unto me, Go in and behold the wicked abominations, that they do here: ſo I went in and ſaw: And behold, every form of creeping things, and abominable beaſts, and all the idols of the houſe of Iſrael, pourtrayed upon the walls round about. Then he ſaid unto me, Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chamber of his imagery?*

WHERE it is to be obſerved, that the walls of theſe *chambers of their imagery* were pourtrayed round about with *every form of creeping things, and abominable beaſts*; which ſhews that this ſuperſtition was borrowed from *Egypt*, and that the Iſraelites had added to it *all the idols of the houſe of Iſrael*; the ceremonials of it were performed *in the dark*,

[*a*] Ezek. viii. 9—12.

as

as in the Egyptian Cryptæ, which are ſo called for that very reaſon, becauſe they were dark, being derived from the Greek word κρύπτω, *abſcondo*. So that every one of the Cryptæ was a ſort of Pantheon, which held a collection of the emblems of all their gods, and had all their ſacred characters collected together; at leaſt as many as the Cryptæ could conveniently contain.

I COULD alſo wiſh, that the perſon whom you think proper to ſend abroad would attempt to go into *Abyſſinia*, and viſit, if poſſible, the ſource of the *Nile*; which, I think, he might do by gentle degrees, if he could contrive to live for ſome time at or about *Syene*, on the borders between *Egypt* and *Æthiopia*. While he is there, he may try if he can find any traces of the Nilometre of Neph, as deſcribed by Strabo. And by making ſmall excurſions at firſt, and cultivating an acquaintance with ſome of the mercantile travellers going in and out of *Æthiopia*, I ſhould think it not impoſſible for him to meet with ſome good-natured perſon who would ſerve him both as an interpreter and guide.

BUT, GENTLEMEN, after all, tho' I have put theſe remarks together, that the perſon whom you employ may be excited and enabled by the help of them and ſuch other obſervations as his own good ſenſe ſhall dictate, to diſtinguiſh the ſeveral æras of the antiquities which he may meet with in and about *Egypt*; not only with regard to the hieroglyphical marks, in which when he finds any human figures intermixed, he may be aſſured they are neither purely Egyptian nor of the earlieſt antiquity; but alſo with regard to thoſe buildings, pillars or arches, which he may meet with in his travels, the ſeveral æras of which, I think, it would not be difficult for a curious obſerver to diſcover; yet I muſt own, that the principal object I have in view is an exact deſcription of the ſecond ſtone of Moſes, and a copy of thoſe unknown characters which are to be found on the Mountains of *Mocatab*, or the *Written mountains*, in the promontory of *Mount Sinai*. If theſe inſcriptions are real letters and words, though in a character at preſent loſt and unknown, an alphabet may eaſily be formed from them, and the meaning of the words themſelves probably diſcovered. And then who knows what may be the event?

THE

THE books of Moſes, with regard to early antiquity, are a *light that ſhineth in a dark place:* And indeed wonderful is the light which darts forth from them, whenever the enquirer croſſeth it in his ſearches into the early ages of the world. Beſides, as the truth of the Chriſtian religion depends upon the veracity of the Jewiſh hiſtory, as delivered by Moſes, any thing which may ſerve to corroborate or enlighten that hiſtory, muſt be of ſervice to the Chriſtian revelation. And therefore, as I look upon thoſe two ſtones in the promontory of *Mount Sinai*, one of which has lain ſo many thouſand years unnoticed by any traveller of conſequence, to be an atteſtation of the truth of the books of Moſes literally written by the finger of God, I do not conſider this propoſal barely as a matter of curioſity, but as an enquiry which may be of great and real ſervice to religion; and on that account hope you will look with the more favourable eye on this addreſs from,

GENTLEMEN,

Your moſt obedient

humble ſervant,

ROBERT, *Clogher.*

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FINIS.

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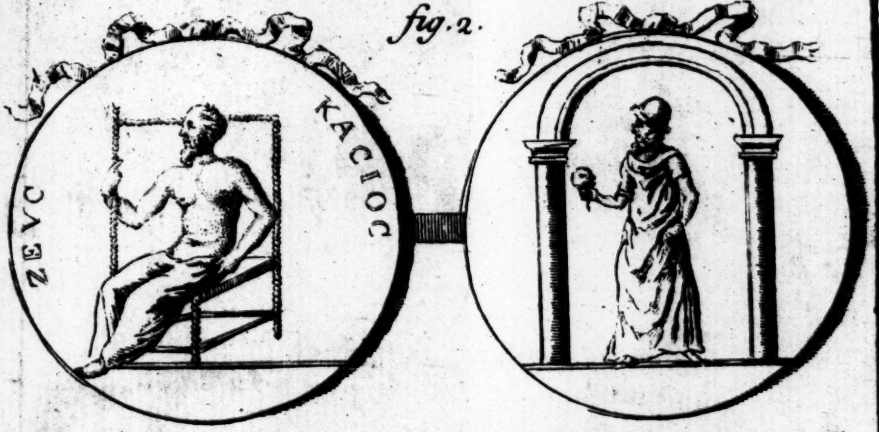
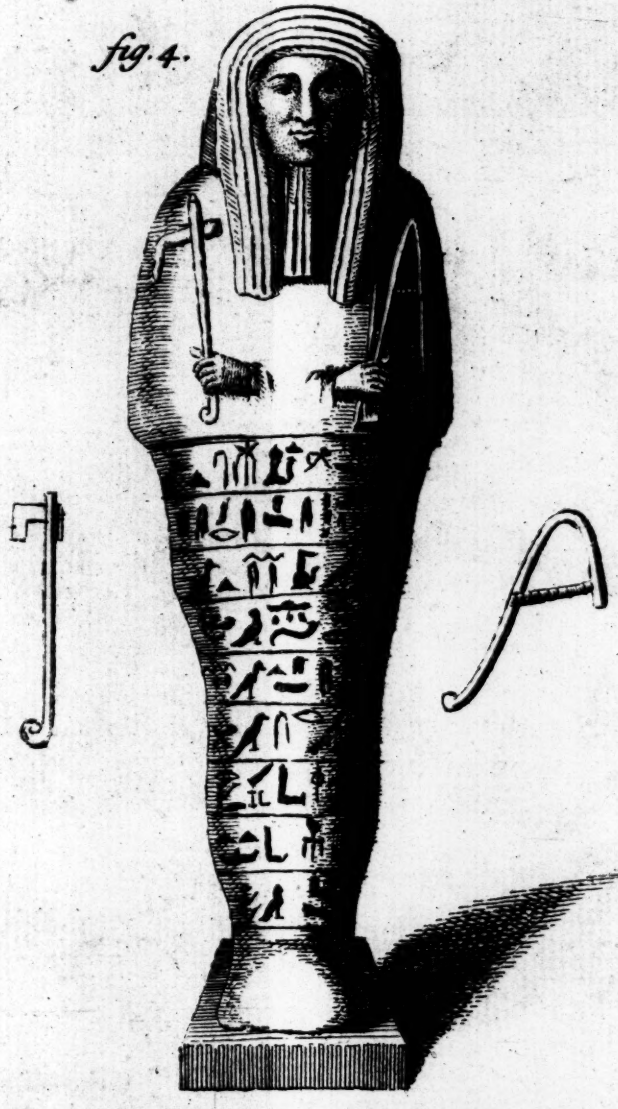


fig. 3

fig. 4.



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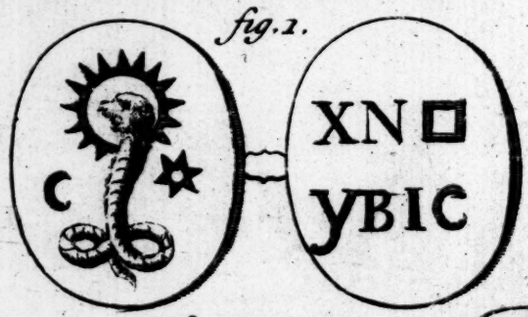

fig. 2.

fig. 4.

fig. 3.

fig. 4.

fig. 5.

fig. 6.

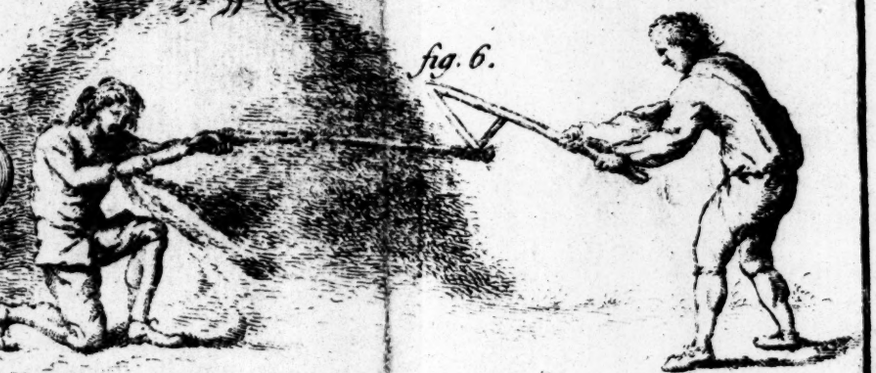

fig. 7.

fig. 8.